



Chicago, Ill., April, 1911.

The Pastor's Resignation.

The First Baptist Church of Chicago.

Dear Friends: I hereby tender my resignation as your pastor, the same to take effect June 1st, 1911. I must ask you to consider this action as final, and I beg that you accept the resignation with just such unanimity as characterized your invitation to me to become your pastor, a little more than eight years ago.

Having concluded this necessary formality, let me speak a word from my heart. I cannot recount at this time the series of providential leadings, very clear and unmistakable, which have led me to decide to accept the pastorate of the First Church of Boston. But I want you to know that my appreciation of you as a church and people is in no way abated by this action.

From the time that I first came amongst you our relations as pastor and people have been delightful indeed. I have had an ideal pastorate, unmarred by trouble or difficulty. Not only have we worked together in perfect harmony; not only have we seen the cause of our blessed Master prosper as a result of our mutual labors; but throughout all these years there has never been a cross or angry word exchanged between us, nor a single misunderstanding, so far as I can now remember.

You have borne with my failings and shortcomings in the spirit of Christian love. You have stood with me, a noble band of energetic workers, always patient, always loyal, always wise and willing and graciously helpful.

I cannot express my profound gratitude and love. I have here enjoyed the fellowship of some of the saintliest lives, some of the most generous hearts, some of the most faithful Christians that I have ever known.

In these days, when unkindly criticism of both churches and ministers is so common it is glorious to know that the old-fashioned type of pastoral relationship has not everywhere ceased.

Your unnumbered courtesies to Mrs. deBlois and myself will abide with us as a fragrant memory forever.

I was never more interested in your work and welfare than I am at the present moment.

As you look back, in days to come, and think of my pastorate here, I want you to realize fully that you made me very happy, that you were in all things true, and that your comradeship was a constant joy and inspiration.

May our Heavenly Father grant you every blessing, as individuals, as families, and as a church; and may He send to you soon a man after His own heart to carry forward the work of this great organization.

Very affectionately yours,

Austen K. deBlois.

RESOLUTIONS.

The First Baptist Church Sunday-school of Chicago, in the death of Deacon John H. Tomlinson, mourns the loss of a beloved and respected member and friend. His presence among us, for many years, has been an inspiration and benediction, and we shall never cease to miss him and shall always cherish his memory in our inmost hearts.

Resolved, that the Sunday-school hereby expresses its appreciation of the services rendered to it by Brother Tomlinson, during the many years of his connection with the school, and its love and respect for him as an officer and member of the school.

Resolved, that these resolutions be spread upon the records of the school, and be published in the Church Life, also a copy thereof be forwarded to our brother, H. W. Tomlinson, the son of our brother who has only gone before us.

John P. Ahrens,
Fannie C. Bennett,
M. J. Piercy,
Committee.

March 31, 1911.

MRS. POLY ALMY MILLER.

The passing of our aged sister in Christ at the break of day, March 6, in her ninetyeth year, counts another gleaner from the harvest field of opportunity and time. The peaceful end was not religiously eventful, but her life was portentous and historic. Two strong traits were paramount and predominated in her disposition: "Pay what thou owest," "keep thy house in order for ye know not the hour," or honesty and stringent devotion to church rule and religious demand. Always her precept, banner and acclaim, were on God's side. No compromise with "Power of Darkness." Staunch was her stability and reliability.

Of Dutch reformed parentage, in earliest childhood, herself and devout sister, Mrs. Judge Ezekiel Smith, stood boldly forth in practical example for the pioneer Baptist immersion—withstanding punishment and ridicule. From that moment their ardor never waned, but fervor increased in prayerful appeals, waxing joyful in strengthful belief. In October, 1858, Poly Almy Miller, husband, two sons and daughter united in worship with La Salle St. Baptist Church. Arduously herself and sister worked in its hopes and faiths, requirements and missions. The sister not only donated much means, but opened her heart and house for the good of God's church. This spacious home was located on the site of the present post office. For a time Mrs. Miller as a merchant's wife, moved twenty miles from the city, to a beautiful home in spacious grounds which became the headquarters of ministerial delegations and Christian hospitality of all denominations. On Mrs. Miller's return to the city, the Hubbard Court First Baptist required all active support and charitable upbuilding. Ever persistent in right, her beloved church found her prompt in duty and teacher under Superintendent Jacobs, of a large Sunday-school class.

Peculiar the regular order and religious vigilance, she threw her voice boldly forth in exhortation and burning prayers, in meetings and in private. At that time the W. C. T. U. was being born under the inspiration of Frances Willard, and heart and soul, Mrs. Miller and sister upheld this altar and engaged in the citadel of action. They were of the chosen fifty women who appealed to the council of our city. Mrs. Miller became a reader and leader of the noonday meetings; also was one of the board of "Woman's Refuge," again active and practical. It is said in the zenith of her power, her public expressions, prayers and readings, were not only interesting but remarkable, indicating both study and inspiration. Meanwhile her duty to her family, home and timely church attendant, consistent communicant, were never forgotten. Subsequently, at the marriage and scattering of said family, Mrs. Miller wintered in Washington, D. C., becoming a parishioner of Dr. Greene. She then became, for life, an original charter member of the D. A. R., also of the Historic Society.

Mrs. Poly Almy Miller was of Huguenot and Quaker stock, Knights of Crusade descent and royal claimant.

The first child born in New Amsterdam (New York City) where Castle Garden now is, was her mother's foreparent. Her father was a surveyor, a member of Lewis and Clark expedition, then met death. Their colonial home was the first house in New York state erected by the architect of the Capitol at Washington.

The pronounced traits of Mrs. Miller were purely of inheritance. Her axioms: First church, then state sociability, cheerfulness, adornment, beauty and art. She deemed God's right and blessing—"for He was all-merciful, loving His own"—an offering of thanksgiving. She absolutely paid all obligations. If demand was of will or trickery, she paid—never sought revenge or justice, never incurred personal obligations. "If the wicked offend, cut them off." Never lose your self-respect. She never lowered her standards of principle or association to convert—kept the same level and the waters never engulfed but, "each to his kind." "In my Father's house are many mansions." "Always look up."

The holy truth, the sacred way, the light of the Bible was the only guide, comforter and counselor; to the last chapter all loneliness was healed, all hurts cured. The failing friends, church and faculties supplied and this trust and hope brought the calm, uncomplaining finality. Wife, mother, grandma, great-grandmother, retentive of keen faculties, intelligent, moral and good, her broken-winged soul fluttered from the earthly pilgrimage, a willing devotee for God's approval and ultimate assurance and promises.

Her daughter in the Lord,
Jennae Almy Wortman,
55 East Oak Street, Chicago.

Plenteous moisture fills the air
Plentitude painting rocky lair
Plenty more than enough to spare
For grass and trees and stocks good care
Free merces falling everywhere.

For stubbled ground and flowers fair,
Drowning thirst and killing tare
Redundant blest, is mortal's share
With little effort and less of dare,
Soul grows renew'd in life's affair.
God's hills hold 'loft their snowy heads,
Above the terse and worldly dreads,
Whitening, pure, urg'd by light's soft treads,
Mine lowly earth with diamond threads
So Love brings sympathy—Divine—'tis said.
Jennae Almy Wortman,
55 East Oak Street, Chicago.

WOMAN'S MISSION CIRCLE.

At the regular meeting of the Woman's Mission Circle, held Friday, April 14, "Cuba" furnished the most interesting subject for a program which was greatly enjoyed.

Before beginning the program, the president, Mrs. Googins, spoke of the death of the honored mother of our pastor, Dr. de Blois, and paid tribute to her strong and beautiful character. Special prayer was offered for the pastor then on his way to the home where he so lately visited the mother so beloved, and the secretary was instructed to convey to Dr. de Blois and family the loving sympathy of the circle.

Mrs. Morava gave a sketch of "Cuba under Spanish rule," a very interesting view of the lovely island as Columbus found it, with its simple form of government, and then the years of "black history," when tyranny and corruption were reduced to a system.

Mrs. Ketman told of "Free Cuba" with its sanitary innovations and many changes for the uplift of the people.

A poem read by Mrs. Palmer entitled "The Isles shall wait for His coming," was a pleasant number on the program.

Miss Simpson read an inspiring letter from Miss Gertrude Miller, missionary in Cuba. She introduced various members of the Sunday-school in very original fashion and made her wonderful work seem exceedingly real.

"Currents in Foreign Fields" was presented by Mrs. Lingle. It was interesting to know how the women of the church have been identified from its beginning with the society celebrating its fortieth anniversary in Indianapolis.

Mrs. Robert Harris, lately deceased, was for years its president, Mrs. Bacon its secretary, Miss Ella Haigh (Mrs. Googins) its treasurer, and Miss Stevens, the first missionary sent by the society to Burmah was for years a member of this church.

It is encouraging to know that while the excessive apportionments were not met this year, the contributions were larger than for some years; for Home Missions, \$419.63 and for Foreign Missions, \$393.90.

At the next meeting, Friday, May 12, Miss Church will give an account of the missionaries she and Mrs. Lingle met during their recent trip, and tell of the work they are doing.

Fannie C. Bennett, Sec'y.

THE BENEVOLENT SOCIETY.

There are but two more meetings of the society before many of our number will be

flitting here and there to pass the summer months in rest and recreation, and as there is considerable work on hand which should be finished, you are most cordially invited to attend the May meetings and contribute your share towards the completion of garments already begun. Every lady in the church and congregation is needed to make our society a complete success. The officers and chairman are there giving their time and strength and we must fall in line and with willing hands and grateful hearts help in the Master's work.

Do not forget the dates, May fifth and nineteenth.

J. M. D.

EASTER SERVICES.

Our Easter service was indeed one long to be remembered. The beauty of the day, flowers in abundance, and exquisite music filled the large audience with the spirit of Easter. Because of the unavoidable absence of our pastor, Dr. de Blois, the pulpit was occupied by Dr. Van Doren, whose earnest words of simple eloquence and power made more vital and precious to many the glorious truth of a Risen Christ.

* * *

Raymond Chapel Easter Service, given by the children of the chapel Sunday-school was largely attended. Splendid floral decorations. The sublime Easter note of victory was brought home to all present by the songs and recitations of the children.

IN MEMORIAM.

The death of Mr. Walters brings to the bereaved wife, daughter, and the sons, a sorrow in which we all share, in sympathy and prayer. The funeral services were held on Saturday afternoon, April 22nd, from the residence 129 East 35th street. The services were held by the assistant pastor. Miss Clara de Clercq sang. Beautiful floral pieces from various organizations of the church bespoke our sympathy and love.

TRAINING CLASS.

The Teacher Training Class Alumnae were the guests of Dr. and Mrs. Spinney, Thursday evening, March 23. This was the first meeting to be held this year, but nevertheless, all the girls except one who is out of the city, were present. After playing some very amusing games in which everyone took part, we adjourned to the dining room, where delicious refreshments were served. More games were then played which proved very entertaining. Mr. Wigney carried off the first prize, a bouquet of carnations. At eleven o'clock we adjourned after a very pleasant evening. In behalf of the Alumnae I wish to thank Dr. and Mrs. Spinney for entertaining us so splendidly.

Suzette Carroll, Sec'y.

WEDDING BELLS.

On April 15, occurred a wedding in which a great many of the First Baptist Church are



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CONTRIBUTORS.

Mrs. R. F. Bennett.....The Mission Circle
Mrs. W. T. Dickson....The Ladies' Benevolent
Ernest Hartung.....Christian Endeavor
Mrs. E. C. Spinney.....Sunday-school
Rev. Alfred R. Morgan.....Raymond Chapel
Eugene Schmitt.....The Judson Class

If we had more paid subscribers to Church Life we could afford to include a number of cuts in each monthly number—which we greatly desire to do. Don't you want to have it sent by mail each month? Fifty cents. Send your name on a postal or drop a request in the contribution basket at any service.

Subscription price, fifty cents a year. Remittances and changes in address should be sent to Dr. de Blois, to whom also matter for publication should be sent on the first day of each month.

Pews or sittings in the church may be obtained from the pew committee, Messrs. R. B. Twiss or Webster Tomlinson at the close of any church service. Diagram will be found near the door.

It is the plan of the Editor to give a receipt to every subscriber to Church Life for payments made, and if such payments are not thus acknowledged within a reasonable time subscribers will confer a favor by notifying the Editor of the fact. Money sometimes gets lost in the mails or otherwise and a little prompt attention at the time will obviate differences of opinion at a later date. Kindly notice also the date to which you are credited on the receipt and have it corrected if wrong.

interested. On that date Miss Blanche Harvey was united in marriage to Prof. Frederick Beach of Yale University, at the home of Mr. and Mrs. Newton, 3201 South Park Avenue. Through an aisle of ribbons, and preceded by four bridesmaids, the Misses Grace and Medora Googins, Miss Jean Leslie and Miss Bertha Harvey, the bride and groom were married amidst a wealth of palms and roses. Dr. Nathaniel Butler read the service. The groom was attended by Mr. Emerson Harvey and Mr. Walter Harvey. Little Misses Isabel Atwell and Mary Marsh bore the wedding ring. A reception followed the ceremony. The wedding gifts were many and beautiful and a delicious collation was served. The future home of Dr. and Mrs. Beach will be in New Haven, Conn.

JUDSON CLASS.

During the past month we have had two meetings of the class, one at the home of Mrs. Bennett, and one at Mrs. Schmitt's home, both of which were very pleasant, preparatory to completing final arrangements for our entertainment, the name of which will be announced later.

We are very sorry to say that death has again knocked at the door of another home of two of the members of the class. It is hoped that we can present our show during May, and desire (cor.) the help of the church, that is, in the attendance part, very much. Sec.

GOOD RECORDS.

For the year ending last Rally day there were some good attendance records in the Intermediate and Bible Class department of our Sunday-school. Fourteen had perfect records—neither absent nor late during the year. The names of those who have received the gold star, first award, are as follows:

Class.	Name.	Average Percent.
C	Mrs. Wm Wigney	100
C	Miss Ada Holman	100
D	Mr. Wm. Wigney	100
E	Mrs. F. C. Bennett.....	100
E	Arthur Vennell	100
G	Mr. M. J. Piercey	100
G	Mr. Fred Olson	100
H	Mr. Robert C. Leland.....	100
H	Richard Hiney	100
H	Don Thompson	100
8	Mr. C. H. Holman	100
21	Miss M. E. Van Fradenberg.....	100
16	Junior Dept., Frank Wells.....	100
19	Junior Dept., Frances Milhuff.....	100
Second Award—Silver Star.		
H	Frank Walter, late once.....	99.4
Third Award—Bronze Star.		
9	Bertha Fleckenstein, late twice.....	98.8
9	Mertie Fleckenstein, late twice	98.8
16	John Young, late twice.....	98.8

To be important is one thing; to look important is another thing; but—to feel important! There you have the fellow who enjoys his own society.—Creswell MacLauchlin.

TREASURES THAT ABIDE.

From a Sermon by Rev. F. N. White, D. D.

The uplook. Is there a more charming sight than that of a toddling youngster carrying playthings or bits of broken glass, anything and everything, placing them in your lap, in the simple notion that it is making you a valuable present and giving you delight? If there is any sight or experience more charming, it comes when that child, grown a little older, seeing you start to get something, jumps to his feet, crying: "Let me get it for you!" Give a normal, wholesome child the idea that he can be of some actual service to you, make him understand that the thing he does means for you genuine personal favor, and he will fall over himself in his eagerness and enthusiasm. This it is that makes the heaven of unsophisticated, unspoiled childhood—this keen delight in the sense of being of use.

There, did we but know it, is a whole philosophy of life. Do we need to ask what Jesus meant when He said, Except ye become as a little child, ye shall in no wise enter into the kingdom of heaven? Surely this: Carry into maturer years the childlike delight in being of service and the clear recognition that you are of service, and you carry your heaven with you.

The trouble with the day's task is that so often it counts for nothing. It looks like a meaningless round of motions. It is a sum in subtraction or division without any remainder. There is no food, no juice, no fragrance in it. It gets one nowhere. Its color is dull gray. It might as well not be. Does it amount to anything? Are we of service? Look up. Look through the day's work to God himself, and you will not ask that doubting question twice. That duty of yours, that task, that business, that profession will be sublimed and transfigured. It is no longer a bit of rusty iron fit only for the scrap heap. It is a vessel of gold to be carried by reverent hands into the very holy of holies of the temple of the Lord. It is the one personal favor you can do the heavenly parent then and there. Do that, and you are of service to him. You are meeting his wish. You are carrying out his purpose. You are doing what he needs to have done. You are a partner in work with him. You are giving him an expression no other mortal can give. You are embodying his life in a way possible to no other creature of his hand. You are incarnating his thought in a way to be duplicated by no other offspring of his life. You are spelling out his great heart in flesh and blood into a life that no other human being can exactly parallel. You are doing something worth while—you are helping the infinite God.

The outlook and the onlook. Back through history, up to God, on to eternity! Look through the day's work to eternity, and its ennobling is complete. Occasionally you will hear some cheap, shallow nature say that he would rather be the whole thing in some narrow sphere than a smaller factor in something large. But the feeling of the normal, healthy soul is finely put by some anonymous writer, who, by inter-late lamented Dr. Malthie Babcock: "It is better

to be part of a great thing than the whole of a little one. Often indeed a thing may have a most fitting and natural place as a part, when it loses every grade and power if it swings out for itself alone. The sail as a part of the ship—what a very practical estimation is put by mariners upon its utility! But let it break out string or tail, and its complete independence destroys both its beauty and its utility. Wonderfully true is this of all life! The real difference between the hopeful and hopeless spirit, between the optimistic and the pessimist, is the difference between one who seeks life here as a part of a larger, better whole and one who tries to make up out of his life here a fullness of life in itself. Worldly life may be most exalted and beautiful when we see it as a part of eternal life, fitted in as childhood to manhood to the fuller life beyond; it would be all petty, sordid, and wearisome if we set out to make it the sum total of our existence. Look forward through your work to eternity. Do that, and there can be but one result. You will you must, say to yourself: There is one "far off, divine event to which all creation moves," and I am a part. I have a hand in the work, minute but indispensable. I am a factor in the great movement to that goal. The goal is a tapestry, and the thread of my day's work must not be missing or the pattern will be incomplete. The goal is a majestic canvas, and my work is a color whose absence would mean the marring of perfect harmony. The goal is a building, and my work left out is a missing stone or a bit of mortar in the place of critical strain. The goal is a rare mosaic of jewels and precious stones, and my work must be there or the mosaic will show one gaping flaw. The goal is a universal symphony, and my work is an instrument in the great orchestra without whose note the blending will never be complete. Thus you will talk to yourself. This is not presumption. This is the modesty, the humility, that sees and accepts things as they are.

A later age smiles at the medieval alchemists dreaming that the baser metals could be transmuted into gold. They dreamed better than they knew. Their experiments came to nothing, but for all that were not wasted. Those noble spirits were after all groping for something real. The reality, however, was to be found not in the world of matter, but in the realm of spirit. They were after the truth; they simply looked for the truth in the wrong place. The base metals of which they talked are not lead and iron, they are the day's work held off by and in blank isolation, hard, depressing, irksome, stunting. The gold they sought is not the some, stunting. The gold they sought is not the gold which forms the basis of the currency of the world, it is the same day's work held before the eye as you look backward into the faces of the multitudes that have consecrated it, upward to the God who commissions and crowns it, and forward to the eternity that gives it its setting and carries it to its goal. Oh, friends, the world's work is not our handicap, it is our main chance for the treasures in heaven which moth and rust may not consume nor thieves break through and steal.

MINING THE CLAY BANK.

How shall one lay up heavenly treasures? The man to whom that question comes with peculiar point and force is not merely the man of vast wealth, tempted to forget eternity in pursuit of a larger fortune he may win or in the enjoyment of the riches he has inherited, but the average, every day, busy man of 1911, whatever his circumstances, by whom the world's work is being done. Listen to such an one, as he states his case: Here am I working full time and over time six days out of the week. Grant that I see the folly of trying to heap up a fortune which the chances are heavily against my getting and even more heavily against my keeping. Grant that I recognize clearly the corrupting influence of fortune upon every one it touches (myself included), even if I manage to hold onto it long enough to bequeath it to my descendants. Suppose even that I am after no fortune at all, and am satisfied to live, with a moderate competence, the simple life! Life at the very best these days is a breathless rush. Work is the one thing that, like the poor, you always have with you. It is the same relentless grind from morning until night, and, more and more it is coming to be the rule, on into the night. The candle is being burned at both ends. Little chance to read, to think, to brood, to work on the side; and when, by good fortune, the chance does come, the eyes droop sleepily over the book, the brain is too jaded to think, the habit, the disposition of leisurely brooding is gone, that bit of work on the side becomes the straw that breaks the camel's back. Lay up treasures in heaven! How, in the name of common sense, is the hurried, absorbed, wearied, distraught man of to-day going to do it? How shall a business machine pure and simple mine gold and mint it into coin that shall pass current in the inheritance of the saints in light?

A direct question and a fair one. To which, however, the answer may be equally direct and fair. Mine and mint and hoard where you are, out of the very materials you have in hand. Transmute the day's work itself into the treasure that lasts. It is the case over again of the wrecked boat crew crying to the rescuing ship, as it drew near, "Give us water, we are perishing of thirst." "Let down your buckets where you are, and drink," came the reply over the waves. They were floating in the great mouth of the majestic Amazon.

The coming metal, we are told, is aluminum, a metal with an almost unpicturable future. It is light and clean; it keeps its lustre when

other metals tarnish, rust and corrode. It is in a fair way to replace copper in the telegraph and telephone service. It is fast coming to be king in the kitchen, where iron has so long reigned supreme. It is driving out silver and brass in the construction of surgical instruments with the exception of those used to cut and pierce. And all this while the metal on account of the cost of production is still reckoned among curiosities and costly luxuries. The cost, moreover, is not due to scarcity. "Nearly 8 per cent of the composition of the earth's crust is aluminum. Iron forms less than 6 per cent. Aluminum is the basic metal of all clay. Wherever you find a clay bank you have found an aluminum mine. All that is left for you to do is to find a method of getting the metal out of the clay and you have won a fortune. It is there: anywhere from 20 per cent to 60 per cent of all clay is metallic aluminum." But the getting it is the rub. What we get today is secured from alumina, a very close union of aluminum and oxygen. "The union of aluminum and oxygen was one of nature's love matches, based on one of her most powerful chemical affinities, and what nature has joined under those conditions man finds difficulty in putting asunder." To a limited degree this difficulty has been overcome. "But there is another difficulty in the way of using the clays, as yet unsolved. In the frightful cauldron of the molten world, the alumina received a thorough stirring up with silica. If silica is unfamiliar, read "sand," and while you will not be chemically accurate, you will be near enough to truth for all practical purposes. This batter of alumina and silica, when cooled, formed what we know as clay, and the mixing of the two has become so ultimately and absolutely thorough that no method of separation has been found."

There is the problem. The most useful of the metals in vast profusion under our feet at every turn! A servant, eclipsing in power and wealth the fabled genii of the Arabian Nights lying in chains before our eyes and simply awaiting liberation! No journeys over Indian-infested plains to the Eldorado of the West: no risking of ocean's storm, Arctic snow and Alaskan cold for this treasure! It is a case of letting down the bucket where we are. Such is the problem of practical science. Not dissimilar is the problem of practical religion. It is a like situation and yet unlike. There is a striking similarity, and there is a mighty difference. It is in both cases a mining of the clay bank. The day's work—hard, exacting, exhausting—how hoard treasure outside of it? The treasure is not outside; rugged, forbidding, ugly as it is, the treasure is in it. It is your clay bank, if you please, stocked with precious metal in profusion. But with a difference. Your aluminum clings to its companion with a desperate grip. Its affinity is for the oxygen, not for you. Hence your difficulty. But the heavenly treasures in the clay bank of the day's work have as their closest affinity you. There they await you. You have only to go after them with the open eye, the outstretched hand, the quick divination of the aspiring heart, and they will spring forth at the touch to their eternal union with you.

F. N. White.

WHAT IS YOUR LIFE?

Life is a gift from the hand of God. That is an old-fashioned philosophy, but no reasoning, or argument of man has been able to supercede it. Life can have no meaning unless that be true. Driven as we are to seek a rational purpose and motive to our human existence, we find it, if we find it at all, there. We may have difficulty, staggering difficulty, in reconciling some of the facts of our life with that of our doctrine of it, but unless we hold to our doctrine the whole fabric of our life falls into meaningless confusion.

And if it gives meaning, does not this fact give dignity and worth to our human life? If we would live the days and weeks and months of this new year in even a dim consciousness of this fact, would we not thereby lift up the actions and purposes and ideals of our life into a new and holier atmosphere? It might be that to the outward seeming our life would not greatly change, for, after all, it is possible that most of us are in the place in life that God would have us fill, and that the commonplace things that we are doing are in his plan for us there would come into our common days a new light and glory, just because those common days were put into definite relation to him. It is that light from the hills of God that alone can lighten and flood every way of life! It is only because man is God's child that anything he does or is may be worth while.

If we could live our life in the consciousness of these facts it might be that life would have just that added something that often we have dimly longed and sighed for. Honest work faithfully done; the conscientious fulfilment of the common duties and obligations of life; unselfish planning and toil for those whose lives are linked to ours—we are so constituted that all these things give us very real satisfaction and pleasure, but we may have all these and still want something of God and the divine in our life, and until we get that want filled, life will be sadly unsatisfactory and incomplete.

A wise man soon learns that the effort to avoid suffering and obtain happiness in life by aloofness, by refusing to mingle with the throng, to take our place in the marching and the fighting, the fearing and the suffering that seem the common lot of our common humanity, is of all possible efforts in life the most foolish and the most hopeless. The weariness of toil and struggle and conflict is soon to be as nothing compared with the ache that comes to the heart and life that shuts itself up to the numbing, chilling influences of selfishness and fear. But even the wise man oftentimes learns slowly that the best, the only true life, is that one in which everything stands in definite, clear, positive relation to God, that life in which, in everything that is thought and said

and done, man looks up through the earthly and the commonplace clear into the face of God.—Christian Guardian.

THE MEANS OF GRACE.

Every human being—man, woman, and child, hero and convict, neurasthenic and deep-sea fisherman, athlete and invalid—needs the blessing of God through three and only three great channels: responsibility, recreation, and affection; work, play and love. With these any life is happy, in spite of sorrow and pain, successful despite the bitterest failures. Without them a man breaks his heart, severs his conscious connection with God. If you want to keep a headstrong, fatuous youth from overreaching himself, you try to give him responsibility, recreation, and affection. If you want to put courage and aspiration into the gelatinous character of a street-walker, or the flickering mentality of a hysteric, you labor to furnish just the same trio—work, recreation, and affection. In every case, the healing power which you want to give is real life, and real life means just these three things. The same needs are fixed for all of us—and the same all-sufficing bounty in the supply, if we can get and keep in touch with it.—Richard Cabot, in the Atlantic.

WE THANK THEE.

For a place to work and the strength to serve, we thank Thee.

For the friends we have and those we are yet to know, we thank Thee.

For enough to save us from want and for the spur of need inciting us to increasing toil, we thank Thee.

For the burdens so heavy they make us strong, and for the tasks so difficult they make us alert, we thank Thee.

For those loving us so well they impose no conditions, and for those we so love that we exact no surrenders, we thank Thee.

For these all we thank Thee; and for all the others unnamed—a great host—we thank thee. And more and most of all for the spirit that is thankful—not so much for what we have as for what thou art, we thank Thee.

We thank thee, O God!

Nothing is intolerable that is necessary. Now God hath bound sickness upon thee by the condition of nature, for every flower must wither and drop. It is also bound upon thee by special Providence, and with a design to try thee, and with purposes to reward and crown thee. These cords thou canst not break; and therefore lie thou gently, and suffer the hand of God to do what he please, that at least thou mayest swallow an advantage, which the care and severe mercies of God force down thy throat.—Bishop Jeremy Taylor.

MUNICIPAL OWNERSHIP OF CEMETERIES AND CONTROL OF BURIAL.

BY REV. QUINCY L. DOWD.

The high cost of living is more than matched by the high cost of dying. Let one look into the mysterious, out-of-sight, charges necessitated by sickness, hospital bills, and expenses of funeral and burial, and the uninitiated would be aghast at the revelation. It is no marvel that thousands upon thousands of respectable people, salaried and wage-earners see the margin of their incomes overpassed and never can compass a surplus. Matters of burial are universally regarded in America as exclusively private, a family burden and under family control. But in reality and legally the disposal of the dead is first of all the business and concern of the public and must be done under sanitary and community restrictions to safeguard the public. This being the case the ordering of a funeral and burial ceases to be strictly private or a thing of exclusive family control.

Already state laws and municipal ordinances see to it that death and burial, undertaking, cemeteries and crematories observe a minimum of regulations and submit to public oversight. The principle, therefore, is established that the city exercises an authority in requiring burial in certain recognized places, and licenses certain men to conduct an undertaking business all with legal powers and restraints. Thus it is that the private citizen in this matter of disposing of the dead is given over to a real or quasi-public control and is not left to himself in ordering a funeral. This means that he is obliged to incur extra heavy expenses for the public's sake, and in doing so is thrown into the hands of an unregulated, competitive business to provide a needed funeral. Great municipalities in other countries have taken the ground that burial of the dead is indeed a public concern and obligation first and last, therefore provide municipal cemeteries and in many instances crematories, fix the prices of lots and graves, and prescribe fixed schedules of costs for specified classes of funerals by which undertaker's charges are ruled. American cities with one or two exceptions have let this function or duty go unobserved. Holding people bound to definite places and methods of ordering funerals the question irresistibly rises—should not the state and municipality go further and give aid and protection to citizens who must bury their dead?

Whatever by statute is made a public necessity under strict requirements in the interest of the public ought to be a public charge and service to the extent of providing sufficient protective regulation and not leave a semi-private, semi-public necessity subject to ruthless competition. The whole business of undertaking and cemetery management should be placed under the supervision and control of a

municipal office, say, a Director of Funeral and Burial Affairs.

Note some pertinent facts. (1) Everybody must die: somebody must bury everybody. (2) Say nothing about private sentiment, the law lays the burden of funeral and burial upon the family or executor. (3) The law also steps in and makes a public concern for sanitary reasons and as public policy. (4) At present the business of burial is a kind of monopoly divided between undertakers, liverymen and cemetery associations. (5) Everyone knows that the cost of burial has grown excessive, the undertakers themselves being witnesses, proved from their own advertisements and cut-rates. (6) The management of cemetery associations and church burial-grounds in and near large cities makes burial unnecessarily expensive by catering to the well-to-do, levying heavy charge for lot-care and other extras, all of which with their towering monuments are an incentive to worthless outlay and cruel burdens on the living. (7) From these and other conditions resulting in the high cost of living and the cruel cost of dying, there seems to be but one way of relief and reform, viz., municipal ownership and control of both burial places and the undertaking business. There are a few indispensable necessities of living and dying which should never fall into the hands of private or corporate monopoly, being as they are things of universal public concern and portions of our inalienable rights as humans, such as air, water, heat and a burial and grave, or cremation. (8) The church from time almost immemorial has had funeral and burial in her care and charge. Whatever abuses, burdens, overcharges and needless display have grown up in these matters of so-called Christian burial are largely her fault and to her blame. (9) A hopeful beginning has been made. Resolutions were introduced at the last meeting of the Illinois Congregational State Conference, in support of this extensive inquiry into modern burial conditions and costs and were referred to the Commission on Industrial Relations. The same action was taken at the Boston meeting of the National Congregational Council. The City Club of Chicago has appointed a special committee to take up this investigation and promises effective service. (10) Let it be said with all the strength I can command that undoubtedly there are good and true, sympathetic and generous men in the undertaking business today; but leaving the business unregulated as it is this trade is exposed to all the temptations of modern commercial ideas and habits which rule that a business shall be so conducted as to fix its charges as high and for such profits as the business or buyers will bear.

Shall the church, whose business it is to comfort and protect not alone its members, but all the community, remain inactive and careless as touching one of the very things the public look to her ministry to serve them in? God forbid!

A FIGHT FOR THE CHILDREN.

REV. ALLAN HOBEN, PH. D.

Reduced to specific human terms, Chicago's fight for righteousness is a fight for the rights and welfare of the children. That they should be well-born and properly reared is our chief concern and our only safety. How nearly we are realizing a "square deal" for every child one may judge for himself by observing the home, school, street, shop, amusement and church conditions in various parts of the city.

The child, then, quite unknown to himself, is the wager in a mighty battle. He figures largely in the effort of the wage earner to improve his lot and in the endeavor of the employer to increase his profits. On the one hand, the 700 churches of various faiths make some effort to bring him up "in the nurture and admonition of the Lord," and on the other, ten saloons to every church flaunt their gilded invitations to indulgence and debauchery. On the one hand, the home, often restricted, hard-pressed and near its dissolution, tries pitifully to keep him still within its weakening embrace, while on the other hand, the sensational pictures and the vulgar vaudeville of 325 nickel shows, offer excitement and a taste of life. And daily, from 40,000 to 50,000 children of Chicago drink of these fountains of sensation.

The public schools—some 279 in number—make their noble and tireless fight for childhood, and the public dance halls, equal in number, cast in their lot with the saloon for the breaking down of morality and decency. As recruiting stations for the saloon and as schools in loafing, obscenity, and crime, 936 pool-rooms run night and day without limit, seven days a week. The law says that no minor under eighteen years shall even be permitted in such premises, but this law has been trampled into insensibility.

Orphaned with respect to any real homestead, exploited by insane industrialism, and dazed by the city's whirl and glitter, 3,889 of our Chicago children fell into the criminal class during the past year. These are under seventeen years of age. Under twenty years of age our annual product is 10,447, and under twenty-five, 25,549. We need to put up a fight for these children, and for that vast number who, while not falling into criminality, nevertheless fall far short of their best development and their greatest social worth.

Probably the most significant crystallization of sentiment and effort for Chicago's children will be found in the Juvenile Protective Association of which Mrs. Joseph T. Bowen is president. The work of this organization, which cared for 4,305 children's cases in 1910, and through its officers made 17,043 visits in behalf of children, is divided in three parts: investigation, repression and construction.

Under the head of Investigation is included—

The *Personal Histories* of 200 Department Store Girls, including the physical and moral conditions existing in most of the department stores in the city. This study was made primarily in order to find out what recreation was possible for shop girls.

The *Home Surroundings* of 100 Juvenile Court Children in order to ascertain what home factors contributed to their delinquency.

Under the head of Constructive Work the following are representative of what the organization is trying to do:

The *Chicago Girls' Club* has been organized and meets every night in the office of the association. Each evening is devoted to a different purpose, one being industrial, another gymnastic dancing, another singing, etc.

Ten Other Girls' Clubs, and *Nine Boys' Clubs* have been organized and are maintained by the local leagues.

The *Registered Gardens* supervised during the last season numbered 1,943.

A *Bathing Beach* was opened on the North Side with the co-operation of the Lincoln Park Board, where 2,000 boys bathed the first day, and a study of the shore on the South Side was made and the agitation for proper access to Lake Michigan greatly strengthened.

The movement for the use of *Public School Buildings as Social and Recreation Centers* outside of school hours was started by this organization. Last winter two schools were opened. Through the active interest of the School Board there are a dozen or more schools being used at the present time.

A *Social Center* has been made out of a disused depot along the Illinois Central tracks. Another center is being maintained on Wentworth avenue.

A number of *Churches* have been induced to keep open house every evening in the week.

The ambition of the Juvenile Protective Association is that there should not be a single child in the City of Chicago in need of help or protection who is compelled to go without it. With the hearty support of interested citizens this ambition will be realized.

But the most earnest co-operation of the churches is needed. Each church should have a Juvenile Protective Committee to promote the work of child welfare, and all church members should be trained to report promptly all conditions or offenses that menace childhood to Mrs. James A. Britton, Superintendent, 816 South Halsted Street. Telephone, Monroe 5788. For the guidance of such committees, a *Manual of the Juvenile Laws* will be furnished by the Association and for the instruction of the church speakers will be provided when requested.

[Note.—Professor Hoben is the Field Secretary of the Juvenile Protective Association and the chief leader in this splendid work.—Ed.]

INTERDENOMINATIONAL SECTION

THE CURRENT EVENTS DEPARTMENT.

REV. WILLIAM T. McELVEEN, PH. D.

An Appreciation.

I received just an even dozen of letters expressing gratitude for suggestions given in the article of last month. One pastor wrote that the article furnished him with the material for what he called the "Monthly Progress Meeting." This meeting he held once a month on Wednesday evening instead of his mid-week prayer-meeting. Another pastor urged that the same up-to-date treatment be given to all the commandments of the second table as had been given in the article on the sixth commandment. Still another suggested that the publishers print this page as a leaflet for use in a brotherhood Current Events Class. The writer of this page is grateful for these words of appreciation.

What is Progress?

Progress is a question-begging word. Nothing is more certain than that the world is moving, but in what direction? Material progress is not moral progress. You may define progress in terms of electricity, radium, discovery and invention. You may define progress in terms of enlightened conscience, increased justice, improved conduct, and Christ-like character. "The soul of all improvement is the improvement of the soul." Men may be better fed and better clothed and yet not be really better men. There are many people in our day who have everything to live with and nothing to live for; men and women to whom the body is the whole of humanness and the spirit is a myth; and women who value coin more highly than character. Scientific materialism is dead, but materialism as a mood or attitude of life is far from being dead. Dr. J. H. Jowett splendidly defines worldliness not as doing this or that reprehensible thing, but as "a spirit, a temperament, a disposition. It is a life without high callings. It is a life without lofty ideals. Its motto is forward, never upward. It has ambitions, but has no aspirations. It has lusts, but it has no supplications." We have made wonderful advances in the discovery and the application of mysterious energies like steam, electricity, radium. But moral progress has not kept pace with material progress. We have studied God's ways of bringing things to pass. We know more of His laws than any previous generation of people. But do we know Him better? Mr. Gladstone estimated that one decade of years from 1875 to 1885 witnessed a "forward stride of the race more gigantic than all the previous ages of history." If one is apt to be pessimistic let him read that most informing of books, Robert MacKenzie's "History of the Nineteenth Cen-

tury," and he will learn that not only have we made progress that can be stated in terms of photograph and phonograph; telescope and microscope; typesetter and typewriter; and aesthetics and aesthetics; but we have also made progress that can be stated in terms of morality and spirituality. Ambassador Bryce, before the City Club of New York, compared an election held fifteen years ago with the election held last November, and said, "No people on the globe have so great a right to be optimistic as you American people." Commissioner Wright said on the same occasion, "that public conscience today is more acute and more sensitive than at any time in the history of the world."

Material vs. Moral Progress.

The American people may not be as pious, but they are really more religious than they were. They may not be as orthodox, but they are more evangelical and altruistic than they were. The influence of Jesus grows with passing centuries. The lion of the tribe of Judah bounds on to universal triumph. If the Christian church has relatively less authority, Christianity really has more force in the thought and life of men. There is less ecclesiasticism, but more spirituality; less outward profession, but more righteousness and charity; less conformity to creed, but more unity of the spirit. Yet our American civilization is not symmetrical. The length and the breadth and the height of it are not equal. It has more breadth than it has depth. We are improving, but our moral and spiritual improvement lags behind our material and commercial improvement.

Individualism vs. Socialism.

Some say Jesus was an individualist, and others say Jesus was a Socialist. Which was he? He was neither or both. He declared that men attain self-realization only in the service of a continually improving social state. He taught that personality can reach perfection only in a perfect social world. How did Jesus say his kingdom was to come? By the progressive sanctification of individuals, or by the increasing improvement of society? Jesus said, in both ways. The individual is prompted to live a better life because he can thus make a larger contribution to the betterment of society, and the continually better society enables the individual to become an ever and ever better man. The individual and society improve together. They contribute to each other's upward growth. We will not have fully developed complete individuals until we have a perfect society, and we will not have a perfect society until we have fully developed complete individuals. Both society and the individuals that comprise it are journeying toward perfection. Neither society nor the individuals that comprise it are yet made perfect. The improvement of the one means the improvement of the other. In-

individual spiritual life and the social good are intimately related. They react on each other. Christ's two great ideas may be called character and service. Men put assunder these two ideas. Jesus joins them in holy wedlock. You become good that you may render some good service to society, but that good service adds to the social good and enables you to be a still better man, and to render a still better service. And so the cumulative inward growth in goodness results in cumulative outward growth in goodness; each step in advance preparing the way and making possible another step in advance both for the individual and society.

For Their Sakes I Sanctify Myself.

Jesus married the two ideas of individual culture and social service. He urged men to become fuller and finer personalities that they might render a fuller, finer service to needy humanity. Jesus is the discoverer of the individual. Hagel, the great German thinker, declares that Jesus "introduced the idea of the value of the individual to the human mind." That is rather strongly said; but no one has revealed the possibilities of human nature and no one has so fully indicated what human nature may become so finely as Jesus. One item in the preciousness of the individual is that he may be an agent for the extension of the kingdom of God among men. Jesus would not redeem persons from the world; He would redeem persons and the world. The Christian church has not always understood the teachings of its great Master. The medieval church had no social message. It would save men by withdrawing them from human society into monasteries where they might by vigils and fastings, work out their salvation. The modern church has a social message. It would not only save as many passengers as possible from the doom-ship of the world; it would save both passengers and ship. Ever since Canon Freemantle wrote his great book, the Christian church has thought about "The World as the Subject of Redemption."

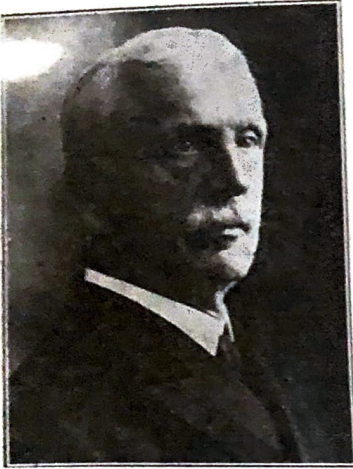
The Church and Social Service.

Perhaps the most important report presented at the general convention of the Protestant Episcopal Church held last October in Cincinnati, was the report of the Joint Commission on the relations of capital and labor. Thirteen diocesan social service commissions had spent two years studying such questions as sanitation, housing, amusements, the social evil, and the hours and methods of labor, especially the labor of women and children. The commission endorsed the commendations of the Federal Council of Churches as to the reduction of the hours of work, the observance of Sunday, and a living wage. It also declared "that Christian society ought not to permit the existence of any labor of women or children under unnatural conditions. The first care of the Christian employer should be not his profits but his men. He

should think not so much of getting work out of them as of helping them to form those habits of industry which contribute to health and character." The House of Bishops, Bishop Greer of New York being the spokesman, had this to say about child labor: "The employment of children in factories, mines and shops reduces wages to the child's standard, disintegrates the family, deprives the child of his natural rights to a period of training and time for play, and depreciates the human stock." At a public meeting Bishop Williams, of Michigan, said these significant words: "Popular Protestantism is too much concerned with the individual salvation. Environments exist in which it is as impossible to grow and develop a Christian character as to grow a rose in an ash barrel. We cannot preach chastity without considering the tenement house problem, or temperance without realizing that poverty leads to drunkenness, as well as drunkenness to poverty. Dr. Graham Taylor writes that the most significant and far-reaching event in the life of the Congregational church last year was the action of its National Council in conjunction with the Congregational brotherhood endorsing the Declaration of Principles of the Federal Council and recommending the election of a secretary, who would be a mediator between capital and labor. Since then, the Rev. Henry A. Atkinson has been elected by the Executive Committee of the Congregational brotherhood to that position.

The Societa Umanitaria.

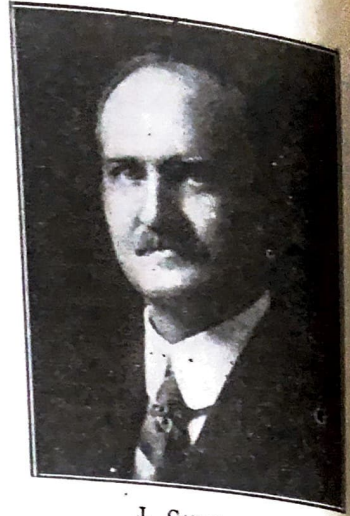
What the Sage Foundation is to America, the Societa Umanitaria is to Italy. Its founder is Prospero Moise Loria, a successful Jew. At his death he was worth ten million lire, and the income from this fund enables a number of sociologists to inquire into the causes of unemployment, poverty, and infantile mortality. But the society does more than superintend investigations. It has built technical schools and conducts applied art schools, and it has done much to socially and morally educate the workmen, especially of Milan. The Vatican, by its condemnation, has called our attention to "Le Sillon," a group of earnest French Christians, who believe that Jesus spoke a social message. Its program is threefold: First, legislative. Legislation must correct as far as possible the abuses of our present capitalistic system: Second, economic. Labor must work out its own emancipation, and look upon co-operative enterprises, not only as remedies for present ills, but as a means for social transformation; Third, moral;—neither legislation nor propaganda unless a spiritual factor imparts to them life. Its founder, Marc Sangnier, declares: "Christianity is a wonderful source of democratic energy, since it reconciles individual welfare and public welfare; for it teaches that unless we strive to realize justice in ourselves and in our environment we shall not enjoy its blessings in the other world."



COL. E. W. HALFORD.



W. T. STACKHOUSE.



J. CAMPBELL WHITE.

LAYMEN'S MISSIONARY CONFERENCE.**F. J. MICHEL, SECRETARY.**

The Laymen's Missionary Movement has arranged for four conferences, April 20 to 25. One of these conferences will be held at the North Shore Congregational Church, Sheridan Road and Wilson avenue, for the churches on the North Side, on Thursday and Friday, April 20 and 21. The conferences on both evenings will be opened with a supper at 6:30 o'clock, which is to be served by the ladies of the North Shore Congregational Church.

The conference on the South Side will be held on the same evenings at the First Baptist Church of Englewood, 63rd street and Stewart avenue.

The conference on the West Side will be held on Monday and Tuesday evening, April 24 and 25. Central Park Presbyterian Church, Warren avenue and Sacramento boulevard.

The churches within a radius of three miles from the loop and the churches in Hyde Park will meet at the Lincoln, 157 La Salle street, on Monday and Tuesday evenings, April 24 and 25.

The speakers to participate in these conferences are Mr. J. Campbell White of New York; Col. Elijah W. Halford, of Washington, D. C.; Dr. W. T. Stackhouse, of New York; Rev. John Douglas Adam, D. D., of East Orange, N. J.; Dr. W. L. Ferguson, missionary from Madras, India; Mr. W. B. Millar, of New York; Prof. George L. Robinson, Dr. J. Y. Aitchison, and Dr. J. C. Floyd of Chicago.

One evening of the missionary conferences will be devoted to the consideration of "Business Methods in Church and Benevolent Finance," and the other evening will be devoted to "The Program of Missionary Education in the Local Church." A large part of these conferences will be devoted to discussion, but a number of inspirational addresses have been arranged.

All pastors, church officers and members of missionary committees are especially urged to attend all sessions. However, the meetings are

open to all men who desire to add to their efficiency.

The conferences will not be made a series of popular programs, nor will they seek primarily to interest those men or churches who in the past have not been identified with the movement, but they will offer a constructive program for those who are responsible for the missionary life of the churches. They will give practical demonstration of how a Standard Missionary Church may be developed.

Suggested Schedule for the Churches of Chicago.

Sunday, April 23. Laymen's Missionary Movement Sunday. (An appeal to men to undertake the church's world task.)

April 23 to May 14. All services of each church to be of an educational and inspirational character in the discussion of the general theme: "Stewardship of Means and Service in our Personal Relation to the Missionary and Benevolent Activities of the Churches."

Thursday night, May 11, or Friday night, May 12. Simultaneous men's suppers in all churches, served by the ladies of the church at cost, each man paying for his plate. Speakers to be largely or altogether from the local church, and the subjects to be chosen from the pamphlets of the Laymen's Missionary Movement, such as, "Awakening of Men for World Conquest," "World's Debt to the Missionary," "What Business Has a Business Man With Missions," etc., etc.

May 14 to May 21. Every-member canvass for benevolences on the weekly basis, to be begun on Sunday afternoon, May 14, men going two by two.

May 21. Report meeting at the Sunday services.

One need not run to and fro to seek out God. He is not far away. He stands before our door and waits. To him who is ready and opens to Him, He enters in. He delays not.—John Tauler.

CHICAGO BAPTIST NEWS SECTION

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BAPTIST EXECUTIVE COUNCIL.

FRANK L. ANDERSON, SUPT.
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The Stackhouse Meetings.

The Baptists of Chicago are exceedingly fortunate in securing Rev. W. T. Stackhouse D. D., secretary of the Laymen's Baptist Missionary Movement, for the first 11 days of May. Wherever Dr. Stackhouse has held these conferences and mass meetings every department of the church work has received an uplift. He stands for advance along every line of missionary endeavor. His meetings have not only influenced the men in missionary lines, but have been instrumental in increasing the offerings for the expenses of the local work in each church. The plan is to have conferences on the West Side, the North Side, Englewood, Evanston, Immanuel Church, Oak Park and Hyde Park, closing with a conference meeting in the loop on the evening of May 11. On Sunday, the 7th, he will preach in the morning and in the evening. At each of these conferences there will be a supper, followed by an address by Dr. Stackhouse. We are confident that his coming to our city will help to develop our Baptist forces for every local and world-wide interest such as we have never received heretofore. The Baptists of our city are ready for the coming of this great leader. It is sincerely hoped that every Baptist church will plan for this great campaign.

Church Extension Fund.

Since the 2d of February the committee having in charge the Church Extension Movement has given the right of way to the National Budget and the Hospital. This has been done most willingly. The \$35,000 now pledged guarantees the success of the campaign. The Finance Committee will carry on a campaign to complete the \$50,000 fund in pledges during April and the first part of May. The plan for the campaign for the securing of the additional \$15,000 to complete the fund is to secure a large number of small givers. We believe that hundreds of people will be glad to give from \$5 to \$10 a year to this fund, to say nothing of those who can give from \$25 to \$50, or even \$100 a year. Then, furthermore, we hope to have an

opportunity to present this to every Baptist of the city of Chicago and suburbs.

Current Expense Fund.

Owing to the fact that this copy went to press on March 29, we cannot at this time make a statement of the amount received during the fiscal half year closing March 31 for the Baptist Executive Council. By noon March 29 we had received from the churches for the current expense fund \$3,745.14, besides \$206 paid in to the Church Extension Fund. At this time we believe that we shall receive additional amounts, so as to bring it up to nearly \$4,000. This is a splendid showing, and according to the present arrangements with the Home Mission Society we will receive dollar for dollar up to \$7,000 per year, or \$3,500 for the six months ending March 31. The response to the needs of the Executive Council have gone beyond our anticipation. The list of the churches that have met their apportionment will be published next month.

La Salle Avenue.

The entire denomination is interested in the La Salle Avenue Church. Perhaps there is no other field that claims the attention as this does at the present time. Rev. Richard Schwedler, the new pastor, is making good. We expected nothing else. His record is that of a man who succeeds. He is gripping the situation and winning friends every day. There is a most enthusiastic response on the part of the membership, both in attendance and for service. His coming has developed a spirit of hopefulness that is pervading the entire membership. People are being received by letter and for baptism. At all the services the attendance is increasing. The Boy Scouts have been reorganized and are now in charge of an ex-officer of the United States army. This organization will contribute largely to the success of the growing Sunday-school. Three women workers are canvassing the field in the interests of the church and Sunday-school. The result of this service is becoming evident every week. On Thursday evening, March 23, an old-fashioned church social was held. It is said that the attendance was the largest in years. The pastor has an office in the church where he can be seen personally or reached by telephone. His phone is North 527. We are all rejoicing over the bright prospects of this important field.

Hungarian Baptist.

One of the liveliest propositions in the Baptist denomination of Chicago is the new Hungarian Baptist Church at West Pullman. It was organized in December, 1910. Rev. Frank Balogh became the pastor on the first day of that month. He is working not only in West Pullman, but at Burnside, Hammond, Gary and Wentworth Ave., near Fortieth street. Wherever he works there is a response to his earn-

estness and Christian spirit. The superintendent spent morning and afternoon of Sunday, March 19, with this church. Three-fourths of the congregation are men. In the afternoon at the Sunday-school there were 40 in the men's class and 117 in the whole school. When one learns that there are 85 sittings in their present hall one realizes the conditions under which this growing interest is developing. The New Fields Committee is about to make recommendations as to the securing of lots on which to build. These people must have their building ready this summer. The superintendent believes that as soon as they have adequate accommodations they will have congregations in West Pullman of not less than 200, and the same number in the Sunday-school. This is one of the great responsibilities and privileges of the Executive Council which the Church Extension Fund will help to solve.

Maywood.

Here is another growing interest. The congregations in the morning are so large that the children from the orphanage have been refused sittings. Sometimes there are 225 at Sunday-school. Rev. Fred'k Donovan is leading these people to great victories. The Executive Council will assist this field generously. It must be done this year, for the work cannot be hindered any longer by inadequate facilities. This will become one of our strong suburban fields within a few years if they get the right kind of a building.

Swedish Tabernacle.

Sunday afternoon, March 12, the Swedish Tabernacle Baptist Church, located at Coles Ave. and Cheltenham Place, just north of South Chicago, was dedicated. A loan of \$3,000 on the part of the Executive Council to these people enabled them to complete their building. They have now a plant adequate to their needs. The membership is less than 100. They are all hard working people. On the first Sunday in January they began their services in the building, using the basement. There is a spirit of revival in all the services. On Sunday evening, the day of dedication, the pastor baptized 14 converts.

Does It Pay.

We have referred to but a few fields assisted by the Executive Council. We could mention others where there are great opportunities and advance. The expenditure of \$10,000 annually for church extension in Greater Chicago will put new life and energy into a number of fields that would be unable to seize their opportunity without this assistance. The denomination will secure large returns for whatever sacrifice is made for the extension of the Kingdom in these growing communities.

First—The series of illustrated sermons by Dr. A. K. deBlois on Sunday evenings have been largely attended, and show that the stereopticon can be well used for the instruction of men and the glory of God when used in a religious way. Pastor deBlois left on March 14 for a two weeks' trip to Nova Scotia and the East. On March 19 he supplied the First Church of Boston.

Second—The church mourns the death of Mrs. John H. Byrne, who, with her husband, has long been associated with all the activities of the church.

First, Evanston—Pastor J. M. Stiffler spent about a month at Biloxi, Miss., regaining his health after an attack of the grippe. He was in his pulpit again on March 19 and is pushing his work with his accustomed vigor.

Englewood Church—There may be better Sunday-schools in Chicago than the one connected with the Englewood Baptist Church, but if so, they are unknown to the writer. Certainly there are none larger among the Baptists, and I think none larger among the English speaking churches, save the one connected with Moody Church. Furthermore, I think, there will not be found in Chicago, a school where there is so much goodfellowship and enthusiasm among teachers and scholars as here. And further still, I am sure that there will not be found in the city, a school where there are so many young men from eighteen to twenty-five years of age, as in this church. There is a class taught by Mrs. Shaw with an enrollment of seventy and with an average attendance of about thirty-five; a class of about the same size, taught by Miss Simpson with an average attendance of over thirty; one taught by Deacon Montague with an enrollment of forty and an attendance of from twenty to twenty-five; another taught by Miss Alice Brimson with an enrollment of thirty and an attendance of from sixteen to eighteen. Besides these, there are other young men's classes, equally as promising. There are, perhaps, an equal number of young ladies in the various classes. For seventeen years Supt. W. G. Brimson has occupied this position, and although vice-president and general manager of the Harriman roads, with general offices at Kansas City, he is invariably at his post on Sunday. This necessitates a trip once a week back and forth, involving a journey of 1,030 miles. His yearly average aggregates nearly 50,000 miles. There is nothing but a hopeful spirit in every department of the church today. Dr. S. T. Ford has just begun the seventh year of his pastorate under the most encouraging circumstances. This occasion was remembered in a quiet way with a simple gift from his people. The church was never more united than now. Its membership

on Jan. 1, 1911, was 1,465. It has no debt and owns property valued at \$90,000. The average attendance at the Sunday evening services is about 1,000. Steps are now being taken to erect an additional building on the lot which the church owns on the adjoining property, which will be used for Sunday-school and institutional purposes, both of which are greatly needed.

W. J. A.

Belden Avenue—Pastor Earl has been preaching a series of sermons, entitled, "There is a Reason," on the following subjects: "There is a Reason for the Unspirituality of Many Church Members," "There is a Reason for So Many Young Men Shunning the Church," "There is a Reason for So Many Young Women Avoiding the Church," "There is a Reason for Both Young Men and Young Women Becoming Christians."

Hyde Park—About 60 of the men of the church were present at the recent men's dinner at Hutchinson Hall. Prof. Mathews was chairman. The financial situation was clearly presented, and about \$2,000 was subscribed to close the year without a deficit. Addresses were made by Prof. Mathews, Small and Pastor Gilkey. It was the kind of meeting that is needed in many of our churches to put enthusiasm and efficiency into the work. About a dozen new members have recently been received. Dr. Burton has gone to California for his health. Prof. Shepardson has gone to Manila and will not return before Autumn.

Lexington Avenue—Pastor Boynton assisted Rev. E. F. R. Miller, of the First Church of Galesburg, in special meetings from March 27 to 31. He is planning a series of meetings in his own church to be held during the week preceding Easter. Melbourne Wells Boynton, the six year old son of the pastor, was a recent candidate for baptism. Pastor and deacons believe that he fully appreciates the significance of becoming a Christian and a church member. The Chicago Baptist Association meets with this church on June 1 and 2. The prayer meeting recently reached the 200 mark and fills a most important place in the life of the church.

Normal Park—Over a dozen new members have been received since January 1, several of them by baptism. Five received the hand of fellowship at the March Communion. At the last Communion service the deacons arranged the table to take the place of the pulpit and the pastor made the Lord's table the central feature of the entire service. Mrs. McGuire recently gave an interesting illustrated lecture on the pagodas and religious life of Burma. Pastor Anderson recently spent a week at New Orleans. His wife and daughter are now at Atlantic City.

Memorial—Over a score of new members have recently been received. The monthly covenant

meeting is made a social service and informal reception to new members and has more than doubled the attendance at the regular mid-week service. At the March meeting nine new members were received. Various church organizations in turn serve as hosts at this monthly service. On March 29 Christian Endeavor Society served. The last issue of this paper contained a sermon by Assistant Pastor Dakin on "The Educational Task of the Church."

Austin—Rev. J. B. Thomas, Pastor. There are 160 pledged subscribers to the missionary budget totalling \$4,855.50. At a recent meeting of the Men's Bible Class Dr. Thomas discussed "Christian Science," to the delight and satisfaction of his hearers. The March Record contains the names and addresses of 29 new members received by baptism since last September and 21 received by letter and experience.

La Salle Avenue—Pastor Schwedler is hard at work and the church is rejoicing to have the doors open again for all regular services. The Chicago Union Bible Class, under the leadership of Dr. Inglis, of London, and Dr. Newell, of Chicago, conducted a series of meetings in this church from February 19 to March 6 with an attendance of from 300 to 600.

Fourth—Dr. Wyant supplied the pulpit on March 12 and Rev. Mr. Bostick of Western Avenue, preached morning and evening of March 19. A fine entertainment called "The District School at Blueberry Corners," was given by the B. Y. P. U., the Philathea and Baraca Classes on the evening of March 10.

Washington Park Branch—Rev. Guy C. Crippen has been called as assistant pastor of the Lexington Avenue Church to have charge of the Washington Park Branch. The lot at Michigan Avenue and Fifty-sixth street will be sold and another lot will be purchased several blocks farther south and east in a growing section of the city. Rev. Robert L. Kelley spent a few days in Chicago during the past month and his friends were delighted to see him so fully recovered from his illness. Mr. Kelley has accepted a call to the Baptist Church of Pierre, South Dakota, and will begin his work there in May.

Messiah—At the February meeting of the Brotherhood, Rev. M. P. Boynton gave an address on "Has the Church a Man's Job." On March 6 Superintendent F. L. Anderson was the speaker. Several have been received into church fellowship by letter, experience and baptism.

Parkside—The church has purchased a lot on Sixty-ninth Place and Washington Ave. This is centrally located in a part of Parkside that is building up rapidly. As there are only a few lots vacant that would be suitable we were fortunate. The fact that we have pledged amounting to over \$5,500, payable quarterly dur-

ing the next five years, makes the outlook for the future promising, especially as the first payments on the pledges have practically all been received. Our attendance at church and Sunday-school has been good. Several new names have been added to the roll by baptism and letter. Our woman's missionary circle held a birthday social and had a good crowd. It had an interesting program. About \$20 was raised which completed its payment of \$39 to the woman's missionary board.

Immanuel Church—Just an ordinary day's work in our church has been selected to give our readers a glimpse of what is being done. The day is Tuesday, March 21. At 8:30 our matron and janitors are serving breakfast. Forty men sit down to the table. At nine o'clock our workers have gathered for morning prayer and consultation. The meeting lasts a half hour. During the time of the meeting those who need assistance of various kinds have been coming in. A man with three children needs employment and clothing for the children. Work is secured and the children given sufficient clothing. Three women are among the number who have arrived, all of them needing employment. Two men who have tried hard to secure work, but have been unsuccessful, are provided with temporary employment and meals for the day. A young man who has had trouble in his family needs advice and a position. Both are given. A young woman who has quarreled with her husband, is in great distress, is advised and given new courage. An honest appearing colored woman, whose husband is dead, is obliged to live with her mother in one room. She wishes employment and is assured that everything will be done to protect her from want. A crippled girl is selling fancy goods to provide a living for herself and her mother. She is sent to those who will likely purchase. A mother and daughter have had trouble. They are both advised with and go away with a kindly spirit toward each other. A school boy is wearing men's shoes; the other boys have ridiculed him. The little fellow is provided with a suitable pair of shoes and a coat. A woman whose life has been threatened by her husband, appears with her five children. Provision is made for her over night, and food given for the next morning. In the meantime, our nurse has been visiting the sick and our visitors have been going into the homes of the people meeting with sorrows, want and perplexing problems. Each one has a story of her own to tell. All that has been narrated occurred in the church building. In the meantime, about seventy-five meals have been served.

South Chicago—Rev. W. E. Hopkins, of West Pullman, will assist in a series of month end meetings, beginning March 29. Rev. J. N. DePuy, of Covenant Church, assisted in a similar

series of "month end meetings" in February. Pastor Merrill is giving a series of addresses on "A Birds-eye View of the Life of Christ" which are helpfully illustrated by a large map. The last three topics are as follows: March 26: "The Period of Popularity." April 9: "The Week of Passion." April 16: "The Days of Triumph."

Lorimer Memorial—The Church Building Committee are pushing plans and a fine new church home will soon be in process of erection. Pastor Buck has recently been welcoming a number of new recruits.

Windsor Park—Pastor Kemper gives the following report of the annual meeting on March 8: About 100 persons sat down to dinner. Reports showed that during the year nine persons had been received by letter and seven by baptism while we have lost eight by letter and two by death, making our present membership 114. Reports showed that the church had received through the hands of the treasurer the sum of \$2,739.85 against a total of \$1,000 for the year preceding. Of this amount over \$1,200 had been paid into the building fund, the remaining \$1,500 having been contributed toward the current expenses of the church. During the year \$110 had been paid into missions and benevolence against \$25 for the year preceding. We paid our full apportionment of \$40 to the Executive Council. Besides this the Ladies' Aid Society met the apportionment made to them by the women's societies. In laying plans for the coming year the budget was enlarged and pastor's salary increased \$200. The budget adopted was put at \$1,930 for current expenses. Besides this there will be payments coming into the building fund of the church. Our church is soon to suffer the loss of a most loyal and active family in the removal of the Mathers to the Southland. New Baptists are coming to our community and we hope for active co-operation from them. Windsor Park is quite alive as a community; modern houses are rapidly filling up the vacant lots. If there are Baptists in the city looking for suburban homes in a quiet, pleasant community and yet within easy access of the heart of the city, they would do well to investigate Windsor Park and learn of its advantages. As a church we believe that we have ended a successful year and we are going forward to greater service we trust in the year to come.

On the evening of March 24, Mr. Kirtley Mather, who was a member of the U. S. Geological Survey party the past summer, gave a most interesting illustrated lecture on "The Cliff Dwellers of the Mesa Verde."

Roseland—Rev. C. Frank Vreeland has closed his work as pastor of the church and will later go with his family to his summer cottage on Wall Lake, at Delton, Mich. Two adults were baptized on Sunday evening, March 5.

JUNIOR YOUNG PEOPLE'S SOCIETIES.

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The General Condition:—There are many churches in the Chicago Association that do not have junior societies of young people. Within the past year or two quite a number of societies have lapsed. Since last fall junior societies in three of our larger churches have disbanded. In fact, there does not seem to be much general interest in the work in the churches.

The City B. Y. P. U. is very desirous that there should be a junior society in each church and has a very successful junior worker as the superintendent for junior work in the city. He

particular field and mission of the junior society to train boys and girls in the conduct of assemblies, the leading of religious meetings, in co-operation with one another in definite tasks. It makes a social grouping about the church and its work, and forms an "esprit de corps" for the church in young life at an age when it is most susceptible. No other organization in the church seeks to do this work for the boys and girls, and as a rule, where there is no junior society this work is not done for them or for the church. If the leaders in our churches were wise with a wisdom fruitful for the future they would not rest till there was a large and successful pri-



JUNIOR SOCIETY (Membership 40) PILGRIM TEMPLE BAPTIST CHURCH.

has been trying to stimulate interest in the work, but says: "It is so badly neglected that it is an awful proposition to try even to find out anything from anybody."

A Consensus of Opinion:—Junior superintendents, always and everywhere, are agreed as to the great importance of junior societies in the work of the churches. One junior leader in the city, says: "It is second only to the Sunday-school." Another says: "No work is more valuable." And another: "A junior union in the church means a more effective senior B. Y. P. U. for the future." A busy, successful pastor in the city says: "I wish that I could find a suitable superintendent so that our church could take up junior work again." Some of the most effective workers in churches throughout the country testify that it was in the junior society that they were brought out and developed.

The Function of a Junior Society:—The work of the junior society differs distinctly from that of the Sunday-school. The work of the school is to so instruct the boys and girls that they will be led to recognize the claims of Christ on their lives and accept Him as their Leader. The school does not, nor can it and be effective as a school, develop the life that has accepted Christ along the lines of Christian activity. It is the

mary department in their Sunday-schools and a flourishing junior society cared for by the best thought of their churches.

Who are Juniors:—This article is based on answers to a series of questions sent to junior leaders throughout the city. The lower age limit is eight or ten years, depending somewhat on the development of the child. The upper age limit is sixteen to eighteen years. Some societies graduate the members out when they have reached this age. The effort is generally made to graduate them into the senior society. Numbers of the juniors do not go into the senior society because they are not given anything to do. A successful junior society will do more real work and do it more effectively than the senior society. Boys and girls under good leadership will do better work on committees than adults. From the reports that have come there are almost as many boys in the junior societies as girls.

The Time of Meeting:—By far the larger part of the societies in the city and throughout the country, as well, meet on Sunday afternoons. There are some very successful societies which meet on Friday afternoons and on Saturdays. Daytime meetings prevail everywhere for the juniors. Some junior societies meet in the early

evening occasionally or regularly for social work. and which helps to keep up the interest in the general work of the society.

Some Difficulties:—Mischievous boys who like to have a good time on Sunday afternoon and who are delighted to come to the juniors for that purpose. The remedy lies in getting them to feel the importance of the work and them-



MISS ERMINIE F. EYLES.
Junior Leader in the Clyde
Baptist Church.



MR. R. C. SANDBERG.
Junior Superintendent of
the City B. Y. P. U.

selves as workers. This can be secured by getting them to visit some other society or rally of societies; by having the junior society in a body visit the senior society.

It is difficult to get assistants to help carry on the junior work in the church. This is a difficulty common to all kinds of Christian work. There is also lack of interest on the part of the senior young people's society. There is also the Chicago habit of visiting on Sunday afternoon which takes so many children away from the society. Some of the junior leaders find difficulty in getting suitable material for study. 'Our Juniors' the quarterly paper has courses of study in Bible reading, Bible characters, and in missions; and in addition many things that are helpful and interesting to juniors and junior workers.

A Junior Society in Each Church:—There ought to be for the sake of the church so that capable workers may be trained for the future. Any one who is sincerely interested in the welfare of boys and girls and who is willing to work can be a junior leader. The personal satisfaction that comes will repay a thousandfold for all the work. Be prayerful; be loving; be patient; be persistent. Develop the talents in the juniors themselves, for the great field and mission of the junior society is to develop and train workers for the work of the church.

Get in touch with Mr. R. C. Sandberg, 4730 Warwick avenue, the Junior Superintendent of the City B. Y. P. U.

Get copies of the "Our Juniors" from the American Baptist Publication Society, thirty cents a year when mailed to single addresses; twenty cents when mailed in quantities of ten or more in one package to one address.

The May Nominating Convention.

The nomination of candidates for the offices of the City Baptist Young People's Union, is one of the important matters that comes up before the young people each year.

This year the nomination of the candidates is extremely important. For two years we have had a president in Mr. John Ruthven, who has unrestrictedly devoted himself to the work of advancing the B. Y. P. U. of Chicago. With his earnest and loyal corps of co-workers he has accomplished much for the organization at large, and for the locals. Each Sunday evening has found him at some local union presenting the work of the B. Y. P. U. Therefore his successor must be one who will give himself to the work so that the advance of the B. Y. P. U. of Chicago may continue. Who is it to be? That depends not upon a nominating committee composed of the district presidents, good as that might be to propose a "slate." We have outgrown that. We have a better method of nominating the candidates.

The Constitution adopted in 1910 provides for the nomination of candidates and on that subject reads as follows:

Article 7, Section 1. At the meeting of the board of directors in May, nominations shall be made for the offices of president, general secretary and treasurer, for the coming year. Nominations may be made from the floor but the ballot must be secret.

Section 2. The directors shall be provided with blank ballots upon which they may write their choice as a nominee for each office. The two persons receiving the highest number of votes for any office shall be the nominees for that office and their names shall be printed upon the ballots to be used at the annual election.

All right, now who compose the board of directors?

Article 2, Section 2. The board of directors shall consist of the Executive Committee, district vice-presidents, district treasurers, district secretaries, and all delegates elected by the affiliated local organizations.

Section 1. Each affiliated local organization may send its president and one elected delegate.

So we have brought it right down to you as a member of a local union. Your local union should send your president and one delegate to this meeting of the board of directors which will be held on Tuesday, May 16. If a delegate was sent to the meeting of the board of directors at "Belden" on January 2, that same delegate should, if possible, be sent to this May meeting. If for any reason the delegate previously appointed cannot attend this meeting, appoint one that can attend. But be sure that your local union is represented by its president and a delegate.

This May meeting is to be in the nature of a

fellowship and inspirational meeting as well as a nomination meeting. It will be held in some down town restaurant where supper will be served, for fifty cents. Immediately following the supper the board of directors will transact a few matters of business, make the nominations, and elect a ticket. Business disposed of the meeting will be addressed by some local speaker. Announcement will be made later.

Attendance at this meeting is not limited to the board of directors. Any others that wish to may attend and will be welcomed but of course only members of the board will be entitled to vote on the matters of business and the candidates.

In order to qualify the delegate the local union sending such a delegate must, before the meeting send to Mr. Roy Wheeler, 2750 N. Talman avenue, the name and address of the appointed delegate, and also the name and address of the president. Will the local unions please see that these matters are given proper attention. Remember the date, Tuesday, May 16. Bring your banners.

The B. Y. P. U. Chorus.

Since the launching of the plans for giving a grand concert by the B. Y. P. U. this spring and the making of some arrangements, several conditions have arisen which now make the completion of the plans unadvisable. The proposition has met with the approval of nearly all of the local unions and a sufficient number of singers have pledged themselves to make the chorus a success. During the last month it was learned that the annual May Festival of the Cook County Sunday School Association, is to be given the latter part of May and that the tickets were put on sale early in April. It was planned to hold the B. Y. P. U. chorus the latter part of April. The city union did not wish to seem to be competing with the May Festival and they felt that the attempt to sell tickets now would hurt both concerts. Then the work of choirs in rehearsing for Easter would handicap the rehearsals for the B. Y. P. U. concert, so it was deemed advisable to postpone the B. Y. P. U. concert till January or February of 1912.

It is regretted that such an action has become advisable after receiving such hearty response from so many of the local unions, but it is believed to be for the best.

Are You Guilty?

When a letter comes to you from one of the departments of the city organization or from the president requesting some information regarding your local work, or a statement as to the interest that your local union will take concerning certain features of the work as a whole, or asking your opinion concerning certain propositions before the organization, are you guilty of "pigeon-holing" the papers to

consider the matters at a more convenient time, or not desiring to be bothered with the request?

It is feared that many are guilty, but do you realize that these letters are not sent for the sake of keeping some one busy, or to make believe that something is being done. "There's a reason" for those letters that you get from the officers or departmental superintendents. Whilst they may appear of trivial importance to you, yet you cannot fail to appreciate that they may be of great importance to the work at large.

There is usually considerable time and thought devoted to the composition of these letters and then when much less than half of the local unions respond, do you wonder that the officers become discouraged and the work handicapped. Perhaps those that don't respond, could if they would, give great assistance to the work.

This difficulty is not encountered only in B. Y. P. U. work, but is the complaint from many sources, but cannot the B. Y. P. U. boast of being the exception rather than the rule? Your prompt attention to these matters will materially augment the work of the organization.

Now will you, who have one, clean out that pigeon hole and see if you have a letter from President Ruthven making inquiry as to certain workings of your union? If you have sent in your reply all right, but if you have not, will you attend to it right away? We want all of these reports in at the earliest possible moment so that the committee may have all the data at hand to make a complete record of the work of the B. Y. P. U. of Chicago.

"Theodore Roosevelt."

June 17 is the day the Baptist Young People of Chicago and their friends will sail for Eastern ports across the lake. Are you planning to be with us? There were seventeen hundred last year. Can't we have two thousand this year?

Prizes will be offered again this year for the sale of tickets, more definite announcement of which will be made later.

Societies sending their banner down to the boat Friday night preceding will have them hung on the railing and as many seats as they request, reserved near the place where the banner appears.

North District.

A spring rally of the North District Young People was held on March 14 at the Pilgrim Temple Church. The Young People assembled about 350 strong, some of them even coming over in wagons. The meeting opened with an enthusiastic song service.

Former Judge McKenzie Cleland addressed the meeting on "The Man of Galilee for the Men of Illinois." His theme was of the injustice with which justice in this civilized country and this enlightened day was meted out by the various officers of the law. He emphasized that jus-

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tice which was not founded on the Bible and the principles laid down by the "Man of Galilee" was lacking in many of its essentials. Mr. Cleland was applauded heartily and many went up front to meet and speak to him.

A men's quartet from the Moody Church rendered a number of selections which were greatly appreciated.

On April 4 the North District will hold their annual spring social at the North Shore Church, corner of Leland and Pemberton. Don't fail to avail yourself of this opportunity for social intercourse with the North District workers and friends. April 4 is the date.

South District.

The South District will hold their annual social on April 20 at the Lexington Avenue Church, corner of 62nd and Lexington. Did you ever do a stunt? Well, come out and show us on April 20. That is what this social is to be, "A Stunt Social." President Henderson is getting a reputation for the good times he provides for the district. If you have attended any meetings lately we know you will be at this one. If you have not been "out" to any of the gatherings lately, you had better make this the beginning.

A MEMORIAL TO "AUNT LIZZIE" AIKEN.

On the fifth anniversary of the death of our beloved "Aunt Lizzie," a number of representative women of Chicago decided to organize a committee for the purpose of building a suitable monument to the memory of her whose life was spent in the service of mankind. "Aunt Lizzie" lived long enough to realize to the full extent, the necessity of some kindly provision for the old age of those who have lost their nearest and dearest, and are without homes in which to rest after the toils and burdens of their day. Her long life of loving service ensured her a home and many friends as long as she should need them, but many are those who need the comforts and blessings of such a refuge, who have not the claims upon their kind which she had. At Maywood, Ill., a home on the "cottage plan," has already been established, and all its rooms are now in use. Many applications are being constantly received and to each must be returned the answer, "there is no room at present." As the home is open to old people from the states of Illinois, Wisconsin, Iowa, Michigan, and Indiana, it is hoped by making appeal through the columns of *The Standard* to the friends of "Aunt Lizzie," and to the friends of the aged and weak, everywhere, that the funds may be forthcoming for the building of another and larger cottage on the property at Maywood, which shall be called the "Aunt Lizzie Aiken Memorial Cottage." In many homes throughout our land, where *The Standard* regularly

goes, the name and fame of "Aunt Lizzie" are well known, and we are asking all those who loved her in life, and who love her memory now, to help in building this monument to her. Perhaps no woman ever lived who was more widely and generally known, or more universally beloved than she, whom young and old delighted to call "Aunt Lizzie;" and so it is hoped that there may be a widespread and generous response to this appeal for funds with which to build this most suitable and permanent monument to her memory. Any who desire to make gifts, large or small, may send direct to the treasurer of the auxiliary board of women, Mrs. W. T. Dickson, 4162 Ellis avenue, Chicago, or to the chairman of the memorial committee, Mrs. Philo R. King, 1434 Dearborn avenue, Chicago, either of whom will gladly acknowledge contributions.

Mrs. Addison E. Wells.

CHICAGO BAPTIST SOCIAL UNION.

The April meeting of the Social Union will be one of unusual interest. The guest and speaker of the evening will be Dr. Robert J. Burdette, of California. Members of the graduating class of the Divinity School of the University of Chicago will also be guests of the Union.

Ogden Park Church, Rev. Everett J. Parsons, pastor. The spirit of optimism and earnestness is everywhere apparent. The attendance at the church services is encouraging. A calling committee with sectional superintendents is now being organized. A personal workers' band is also being formed. The Henry Bible Class is making gigantic strides, numbering nearly fifty young men in its ranks. The "Optimists," too, are scouring the community for young ladies to swell their membership roll. The "Silver Circle" society recently placed a beautiful new carpet on the floor of the auditorium and all are enthusiastic in their praise of the Ladies' Society. The choir is doing faithful work and adding inspiration and delight to the worship.

First Joliet—At the last meeting of the Brotherhood, State's Attorney King gave an address on "Some Needed Reforms in Criminal Procedure." Former Pastor Wilson Whitney recently spent a few days on the field renewing acquaintances and incidentally distributing a work of which he is the author.

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WINNING MEN.

REV. WILLIAM PIERSON MERRILL.

The men and boys in the churches of America are fewer by 3,000,000 than the women and girls. There has been a deal of talking, planning, and organizing in the matter of winning men to Christ and the church. It has been discussed again and again in the church papers, in sermons, in meetings of religious bodies. Conventions have been held, movements started, and evangelistic campaigns put through, in the interests of winning men. Yet somehow we haven't changed the facts very much, or reached very many of those outside.

Why is it?

It is just because the question we have been really asking, down in our hearts, is this: "How can we win men without hard, personal work?" And the only possible answer to that is, It can't be done. You can hold any number of meetings, pay out any amount of money, draw up and put through the most ingenious schemes of organization, and you will fail. The only thing that can win men is a costly expenditure of personal influence.

There is a method, new in its practical out-working, though old as the Gospel itself in principle, which is meeting with fine results wherever tried honestly. Its first and most conspicuous success in Chicago was in the Fourth Presbyterian Church. Other churches have taken it up in modified form. "Will it work?" you ask. No; but it can be worked. And any church that will really work at it will get results.

The method in the Fourth Presbyterian Church is this: A committee of 20 men, active business workers, led by a chairman, who is the head of a big corporation, and active in a score or more of big enterprises, meets down town every Friday noon from fall to spring for luncheon. There names are reported of men needing friendly attention—strangers in the vicinity of the church, young men new to the city, men not Christians or out of church fellowship. Each member of the committee stands ready to make, if necessary, six calls a week. Every Friday at the meeting a report is expected from each man. Duplicate cards are prepared for each name given out, one card being kept for a card index of the entire field, the other being given out to the prospective caller. Each card is returned, after the call, with notes on it that may help the next caller, or help decide who shall call next.

The results of this method are: The building up of the Men's Club, increased attendance at the Sunday evening worship, the bringing of many into church membership, and the establishment of a friendly feeling toward the church on the part of the community. That last result, intangible as it is, is of immense value to

the church and its neighborhood.

Some churches, of course, could not adopt this plan unchanged. Perhaps few could enlist 20 men who could or would make six calls a week apiece, or get them to a meeting once a week for luncheon. But the general principle of the scheme could be put into operation in any church and would win success.

One church which caught the idea from the Fourth Church, has its committee meet once in two weeks, after prayer meeting, and expects of each man but 10 calls between meetings, or one a week. In the same church there is also a calling committee of women working on the same line. Each is meeting success exactly proportioned to the serious work done.

It is interesting to trace the results as one can in certain cases. Here is a card, bearing the name of a woman not a church member. One member of the committee, assigned to make this call, has written on the card: "Nov.—Interesting call. She should join our church. Some one else call soon." Below we find another entry by a second member of the committee: "Dec.—She will join our church next communion." Next comes an entry by the pastor: "Mrs.—joined our church at the January communion."

Here is another card, bearing the name and address of a man connected with the church only through having children in the Sunday-school. The first caller finds him glad to join the Men's Club, notes that fact on the card, and suggests a "follow-up" call. The next caller advises the pastor to call and talk with the man and his wife about church membership. Result: The man, his wife and their son join the church shortly on confession of faith.

The one essential feature of this plan is definiteness; definite men (or women) to do the work; definite calls assigned; definite time for the meeting of the committee; definite reports expected and received.

If the men of our churches are ready to do this sort of definite hard personal work, the men outside can be won. Nothing less, or cheaper, will do it.

A work of mighty possibilities is just beginning, under the name of "The Men and Religion Forward Movement." It aims to set the religious forces of America at work in the next eighteen months, to win men and boys to Christ, the church, and Christian service. Will it succeed? Not if it depends only or chiefly on meetings, banquets, talk, in conventions, and mass evangelism. But if it means the setting of the men of the churches at definite hard personal work, the arousing in them of a spirit of sacrifice for the sake of Christ and their brethren that will show itself in patient, definite personal effort, it will be one of the greatest pieces of work ever undertaken by the church.

RELIGIOUS MOVEMENTS IN CHICAGO.

REV. O. F. JORDAN.

Suburban Church Conference.

The Suburban Church Conference held in Morgan Park during the past months undertook to deal with the problems of the suburb as distinct from those of the city. The suburb was defined as a section where men lived while working in an adjoining larger city. Some industrial suburbs were not considered properly suburbs. Dr. Barton of Oak Park insisted that we might speak of a suburban Christ, since he made his home in Bethany and visited Jerusalem by day. It was disclosed by vote that the suburban churches had not so generally abandoned their Sunday evening service as had been supposed, over half still retaining this service. It was insisted that the suburban preaching must emphasize the intellectual more, since the captains of industry attend these churches. It was felt by all that the suburb was the key to the future propaganda of the church in the city, for the wealth of the city was here with which the great work of the kingdom must be carried on.

The Revival of Missionary Interest.

Protestant missionary effort is young yet, having less than a century of history since the organized efforts began. It has been the last ten years, perhaps we ought to say the last two years, that this great enterprise has engaged the attention of the leading thinkers of the world. The Laymen's Movement last year gave outward expression to this new interest. Our latest project is a pageant of religions to be given in Chicago in 1913 under the auspices of the Federation of Churches. The enterprise is to cost a hundred thousand dollars. Twelve thousand young men and women will be asked to study various phases of missionary subjects and these will be lecturers or "stewards" to impart their information. The Coliseum will be engaged for an entire month and there will be twenty thousand exhibits of things from different parts of the non-Christian world. It is knowledge and mutual acquaintance that begets brotherly interest and it is expected that this campaign of education will greatly deepen missionary interest throughout this city and vicinity. The magnitude of the enterprise ought to compel the respect of the entire community. This is but another evidence that the Christian world is at last taking a world view of its task.

A Great Church Building.

It is reported that the Fourth Presbyterian Church is to begin the erection of a half million dollar church building on the North Side. This will mean the greatest house of worship to be found in Chicago. Protestant Christians have often been inclined to plead for simple and inex-

pensive ecclesiastical structures. This is to forget the mission of a noble church building. It preaches to every passer-by. It is a continuous oratorio in stone. Its very presence pronounces a benediction upon the community. Such a structure is greatly needed in the section where it is to be built. Our Presbyterian brethren are to be congratulated upon their large vision in planning such an enterprise. They are a force in our city's life second to no Protestant force. We are all strengthened by their presence and achievements.

A Protestant Cathedral.

We ought to indulge in visions at times. "Castles in the air" are sometimes brought down to earth and materialized. In fact every great material thing must first be an "air-castle." A chance suggestion by Dr. Shailer Mathews at a meeting of the Co-operative Council the other day has not been forgotten by some at least. He suggested the idea of expressing the essential unity of our Protestantism by a great Protestant cathedral to cost a million of dollars or more where services could be held daily on the cathedral plan. There can be no doubt that many people form their impressions of the spirit and value of religious movements by the architecture they create. In a city where Protestantism is the minority faith, such a building would render a wonderful service.



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Moral Issues in the City Election.

Chicago has never been so fortunate as this year in clearly defining the issues in its campaign. It is gratifying to find men of the different political parties and of varying social theories, who are known to stand for the welfare of man, standing together for one candidate. In this group of distinguished leaders of the city's higher life are Graham Taylor, Raymond Robbins, Clarence Darrow, Professor Henderson, and others. The city is on trial. There is no misunderstanding. It is to be determined whether the under-world or the upper-world is to dominate the administration of a great city's affairs. It is not the function of the church to espouse candidates, but when the triumph of ideas for which the church stands hangs in the balance, certainly no Christian man can be indifferent to the contest.

The Sunday Evening Club.

One of the significant experiments of our city life is the Sunday Evening Club, which holds services in Orchestra Hall. This service is designed to meet the needs of the transient element of the city. Some of the most eminent speakers of the land are invited and they speak to audiences that tax the capacity of the building. The utterances of these men are published in the papers and are thus given to the larger public, some of which never go to any church. The editors of the city papers were quite astounded at the statement of Henry MacFarland, former district commissioner of the District of Columbia, at the club, stating that twenty million copies of the Bible were sold last year. This was not such news to religious people but the editorials in our great journals indicate that the fact of the Bible being every year the "best seller" has not been appreciated as it should be. This is just one way in which the club has helped to disseminate religious information that will be of the highest usefulness.

A Missionary Church.

The Hyde Park Church of the Disciples has established a record among the Disciples for missionary giving. This church has only two hundred members who are about an average group as city churches go but they have arranged to pay the salaries of two missionaries to China. These missionaries are two young people of their own group who have been in the Divinity school of the University of Chicago. The church has been greatly helped in all its departments and they are now talking about the erection of a fifty thousand dollar church building to take the place of the small structure at the corner of 57th street and Lexington avenue. Dr. Edward Scribner Ames, professor of Philosophy in the University of Chicago, is the pastor of the church.

O. F. J.

SOCIALIZING CHRISTIANITY.

This movement for socializing Christianity may be seen at work in Europe. Last summer two hundred and fifty men and women of seven nationalities met in the old French city of Besancon and formed the International Association of Social Christianity. This federation after discussion formulated a Declaration of Principles. This Declaration of Principles is very much like that of the Federal Council of American churches. This federation also invited all groups of Christian socialists, or Christian denominations that believe that Christianity had a social message, to send delegates to a congress to be held at Basle, Switzerland, early in 1912. As one reads the report of this federation, the phrase which most frequently greets his eye is the gospel phrase "The Kingdom of God" V. T. M.

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THE WORLD'S SUNDAY-SCHOOL CENTER.

It was surely an inspiring sight—those 800 Sunday-school enthusiasts who gathered round the banquet tables in the Auditorium on the 17th of last month, and the enthusiasm was both pregnant and contagious. It was an audacious thing they did—pledging themselves to the erection of a Sunday-school building which should house the headquarters of the World's Sunday-school Association, provide offices for the International and the National, State and County Associations and kindred organizations, and thus put in permanent and visible form this center of the world's Sunday-school activities. It's a big undertaking, but then Marion Lawrence and Hugh Cork and the members of the International Committee are big men, accustomed to doing big things. Indeed there is nothing quite so big on the face of the earth as the World's Sunday-school Association, of which Mr. Lawrence is the general secretary, with offices here in Chicago. This association represents more nationalities, more denominations, more local organizations, and a larger membership than any other single association of religious or secular character of which we are aware. Of course the Young Men's Christian Association is second in international and interdenominational fellowship, but its appeal is only to men and it neither seeks nor finds an entrance into all Protestant churches as does the Sunday-school. In the addresses of several prominent leaders, in the enthusiasm which they aroused, in the fellowship and the courage and the zeal displayed, this gathering of Sunday-school workers on "Green Letter Day" was both significant and prophetic. Now that the graded system of lessons has been formally approved by the International Committee and fitting emphasis placed on the necessity of adequate equipment and a thoroughly trained teaching force, the opportunity and the obligation of the church school as an agency for Christian culture and education are greater than ever before.

C. A. O.

COOK COUNTY SUNDAY SCHOOL CONVENTION.

Held in the New First Congregational Church, corner Washington and Ashland Boulevard, April 18, 19, 20, 21, 1911.

The fifty-second Annual Sunday-school Convention of the Cook County Sunday School Association will be held this year in the New First Congregational Church (formerly Union Park) from April 18th to 21st, inclusive. There will be sessions both afternoon and evening, with a special session for pastors, Thursday forenoon, April 20th, also a special session for elementary workers Friday morning, April 21st. Mr. Charles B. Hall, the general secretary, and the executive committee are now at work on the program, which under God will be one of

special interest and helpfulness. Among those who have promised to be present and speak during the convention, are Rev. John Douglas Adam, D. D. of East Orange, N. J.; Mr. C. E. Schenck, Home department director of the Illinois Sunday School Association; Prof. W. F. Rocheleau; Rev. E. Le Roy Dakin; Rev. T. F. Dornblaser, D. D.; Rev. John Wallace Welsh; Mr. W. E. Carpenter and Rev. George L. Robinson, D. D.

Dr. Adams is well known in the East as a strong speaker and a man of spiritual power. He is a native of Scotland and a graduate of the Edinburgh Theological Seminary. For thirteen and a half years he was pastor of the Brooklyn Heights Reformed Church. At present he is pastor of the Munn Avenue Presbyterian Church of East Orange, N. J. "His preaching and pastoral work have been in the highest degree blessed. His message is deeply spiritual and at the same time is given with such scholarly and intellectual characteristics and with such eloquent power that it is most effective."

The musical program is in charge of Prof. H. Augustine Smith, assisted by a choir of 100 voices. The regular convention music will be in charge of Prof. E. O. Excell, assisted by Mr. Roper, pianist, and the members of the Men's Fall Festival Chorus.

GLORY SONG.

Let us sing a song together
Of our home beyond the river,
Where we hope to join forever
With the angel throng;
And with all the meek and lowly
Singing holy, holy, holy,
And to God be all the glory
With a glory song.

Let us all unite in singing
While with rapture we are clinging,
To the cross of Christ and bringing
Songs of faith and love;
Love for him who died in paying
Our redemption price and laying
On each head a crown—and saying,
Reign with me above.

Let us sing this song together
While we wait this side the river,
Praising God the glorious giver
With a joyful tongue;
When our songs on earth are ended
And to glory we've ascended,
May our voices all be blended
In a glory song.
Wayne, Pa. Rev. G. L. Stevens

The time of business does not with me differ from the time of prayer; and in the noise and clatter of my kitchen, while several persons are at the same time calling for different things, I possess God in as great tranquillity as if I were upon my knees at the blessed sacrament.—
Brother Lawrence.

THE OTHER SIDE OF THE WORLD.

BY AUSTEN K. DE BLOIS.

The Yellow River Bridge.

In scientific matters, as in other things, the Chinese are now moving rapidly. In engineering they are pushing ahead with startling spirit and success. They are building railroads without outside help or counsel, with all the complicated details of bridge-construction, tunnel-boring, and so on.

In the Paris "Revue Scientifique," M. Louis Serve says: "Each day brings new confirmation of the persevering manner in which the Chinese are assimilating and utilizing modern science. The Chinese engineers, in particular, are undertaking the most delicate technical works without assistance. Thus the railroad line connecting Peking and Kalgan has been built entirely by Chinese workmen under the exclusive direction of Chinese engineers."

The most prodigious piece of engineering work, however, was the building of the bridge across the Hoang-Ho, or Yellow River, midway between Peking and Hankow, in Central China. It has become famous as "the longest bridge in the world." Because of floods and treacherous quicksands, the constant shifting of the river's channel, and the fact that there was "no bottom" to build upon, the Franco-Belgian Company which was constructing the line was brought to a standstill. No French engineer, indeed no foreigner of any nationality, would undertake the task. Finally a young Chinese engineer agreed to build the bridge. And he succeeded.

Japanese Patriotism.

Loyalty and patriotism always go together in Japan—loyalty to the person of the Emperor and patriotic devotion to the country, its history, traditions and ideals. "Banzai" is the soldierly shout which corresponds to our "Hurrah." It means, literally, "a thousand years." The last words of a dying hero are, almost without exception, "Emperor, Banzai!" In the war with Russia the battleships "Kinshiu" and "Hitachi Maru" sank amidst the shouts of "Banzai!" Nearly all who were on board perished with that cry upon their lips.

Count Okuma, with reference to this glorious spirit of chivalrous devotion amongst the people of "the new Japan," says: "Just as the cherry tree, which even in the winter has the essential qualities within itself to bloom, but which, owing to cold and frost, does not give out flowers, as soon as the spring comes, blossoms and displays its vigor, so the Japanese, whose energy and patriotism were suppressed, owing to the limited sphere of their activity, as soon as the season came, realized their capabilities to the fullest and are now looming large in the field of world-politics."

They Learn Our Ways.

Our stupid narrowness and bigoted provincialism often prevent us from competent judgment of the talents and possibilities of the Oriental. We act as though we belonged to a superior race. Our weaknesses, subtleties and sins we overlook. Often, unfortunately, our Oriental friend copies some of our many frailties, hypocrisies and iniquities rather than the transcendent virtues on which we plume ourselves.

Several Chinese landed from the steamship "Minnesota" at Seattle a short time ago, bearing bird-cages. These cages were partially wrapped with paper, but not so completely covered as to prevent the customs inspector from seeing that they were occupied by yellow canaries. After two or three of the Chinese had successfully passed the inspector, two more of them, who happened to be the Chinese second carpenter of the ship and the Chinese second boatswain, came along with birdcages, completely covered with paper. They followed the other Chinese to the electric car, and the entire group were about to get on board when the inspector, becoming suspicious at the unusually heavy influx of birds, ran after them and asked what was inside the cages.

"Canary bird," said the men.

"Let me see them all," demanded the inspector. He tore off the paper wrappings and found that the cages carried by the last two Chinese were stuffed with rare silks. The men submitted to search as impassively as they had played the whole game.

A search of their bodies disclosed the fact that both men were wrapped in layers of costly silks. Kimonos, caps, scarfs and bolt silk were found in the collection. They were promptly landed in jail. So the "heathen" sit at the feet of their Christian teachers!

Many Men of Many Minds.

Some people who ought to know better speak still of India as they do of China. India is not a country, the population of India is not a race, the voice of India has no common tongue. China is homogeneous; India is heterogeneous. It is a collection of countries, races, languages. There are in India: Punjabis, Hindustanis, Bengalis, Mahrattas, etc., just as there are English, Germans, Greeks, Italians etc., in Europe. The differences amongst the nations of India are even stronger and more marked than those amongst the peoples of Europe.

When the great mass of the Indian peoples come near together, when they realize that they have a common relationship of dependence to an alien land and must unite in a common ambition and a combined and glorious effort in order to emancipate themselves, they will light the fires of revolution; and not till then. But that day may come more quickly than we think. Everything moves rapidly in the Orient these days.

THE ILLUSION OF UNBELIEF.

The argument against unbelief from reason Mr. Gladstone puts effectively:

"I contend that the skeptic is of all men on earth the most inconsistent and irrational. He uses a plea against religion which he never uses against anything he wants to do or any idea he wants to embrace, viz., the want of demonstrative evidence. Every day and all day he is acting on evidence not demonstrative; he eats the dish he likes without certainty that it is not poisoned; he rides the horse he likes without certainty that the animal will not break his neck; he sends out of the house a servant he suspects without demonstration of guilt; he marries the woman he likes with no absolute knowledge that she loves him; he embraces the political opinion that he likes, perhaps without any study at all, certainly without demonstrative evidence of its truth. But when he comes to religion, he is seized with a great intellectual scrupulosity, and demands as a pre-condition of homage to God what everywhere else he dispenses with, and then ends with thinking himself more rational than other people."

This argument from probability also seems to us conclusive in controversy with unbelief. We who believe ought not to stand upon the defensive. We have a right to demand that unbelief offers us some explanation of the phenomena of life and show us that it is more probable than our explanation. What is your explanation of an intelligible universe if there is no intelligible God who has made us and who made it? What is your explanation of the fact that wherever man has emerged from a purely animal condition there are altars and priests and temples and worship, if in all these centuries he has found that worship unmeaning and unreal? What is your explanation of the fact that after eighteen centuries of moral and intellectual development, and of criticism and controversy, the Bible is still the world's "best seller"? What is your explanation of the fact that wherever the life and teachings of Jesus of Nazaret have gone He is the most revered and loved of all the figures in human history? If we are to answer these questions, as we answer other questions in philosophy, by balancing probabilities, the balance is wholly in favor of faith in God the Creator and in personal human communion with Him.—The Outlook.

THE PETTY TRIALS OF LIFE.

But you know a great deal of the trouble of your life does not come from the major trials at all, but that a great deal of the downright misery of your life comes from petty trials. You get a letter in the morning before you begin the day's work, a carping and insolent letter, and the poison goes into your blood,

and makes it sour all the day. You wrangle at the breakfast table in a family about some arrangement of the day, and go fretted to the day's work. A friend passes you on the street, and you believe she saw you perfectly well. Some meddler brings you a criticism passed by some candid friend, and which he carried to you because he thinks it right that you should know. There is a feline amenity at that tea-table, and the two ladies go home all on edge. What are they? Such little things, but they mount up into evil temper, darkened outlook, sore heart, and bad blood. My point is this: that not one of them was inevitable; not one of those little trials would ever have happened if you and I had some common sense, and with common sense, some kindness toward our brother. It is our social insolences, it is our irritating manners, it is the pinpricks of our irritation, it is our regardlessness of other people's feelings that darken our neighbors' lives. Well, then, is not life heavy enough for you and me? If there is anybody that says it is not heavy enough for him, and he does not suffer from unkindness, I rule him out of court; he may go home boasting and rejoicing. Is not life heavy enough for you and me without all this addition of vexation and of irritation? Why should you and I spoil our neighbor's temper? Why should we disturb his peace? Why should we lessen the poor little joy he has in the world? Why should we make his life rougher, when we could have helped him?—Selected.



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THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA.

REV. J. H. CHANDLER.

It was not an agitator but a professor of political economy, of conservative tendencies who said to a college class not long ago: "The man who is satisfied with the present social order is either a fool or a knave." Something equally severe ought to be said concerning the man satisfied with the present ecclesiastical order. But there is profound reason for optimism, both in the social and ecclesiastical outlook, in the fact that the old order is changing, yielding place to new. The new order in American Protestantism is a partly realized development from competitive denominationalism to co-operative interdenominationalism. The fullest realization of this new era in Protestantism is in the federal union of thirty-two denominations in the body named, The Churches of Christ in America. The deliberative assembly of this interdenominational union is the Federal Council of 400 delegates with quadrennial meetings. The first was held in Philadelphia in 1908, where the constitution was adopted and the union consummated. The second will be held in Chicago in 1912. The council is represented between sessions by an executive committee of sixty. The national headquarters are in New York, where the movement was born in the faith and vision of Rev. E. B. Sanford, D. D., corresponding secretary, and a circle of ministers and laymen whom he inspired with like faith in a united Protestantism. For administrative purposes the country is divided into several districts. Chicago is headquarters for the central district of eight interior states. The executive secretary for the Chicago office is Rev. Charles E. Bacon, D. D. A leader of large influence in American Methodism, he brings to one of the most important trusts in a larger communion of churches natural aptitude for administrative office and training in the most effective form of Protestant connectionalism. In the work for Chicago and vicinity—a great field in itself—he is assisted by Rev. J. H. Chandler, of the staff of the Congregationalist and one of the working members of the Chicago Church Federation Council.

One Day's Work.

That there is something doing in the Chicago office, Room 501 Association Building, a brief resume of what took place in the one day immediately previous to this writing will show. A single letter from the morning mail indicates how the national union is bringing readjustments in local parishes.

The superintendent of the Dubuque district of the upper Iowa conference wrote, "I am hoping to effect a federation of our Methodist Episcopal church at Dyersville with the Protestant and German Presbyterian churches of that place in order that we may have a Protestant pastor in a town where now there is none. I wish that you would give me such information as you may have touching the practical outworking of the plans for federation in specific cases. The general principles I understand quite well; but the details for the outworking of the general plan is the thing I want to get quite fully in hand. I have a very favorable response from Bishop Morrison of the Protestant Episcopal Church and I think the Presbyterian folks will approve of the plan."

There is a record in the Chicago office of local federations divided into twelve distinct classes. The particular prescription for Dyersville, Iowa, cannot be immediately determined. It seems probable that this union, if perfected, will make another class by itself. The direction of this incipient movement is a significant item of the day's work furnished by the first mail.

Correspondence was interrupted by the call of Rev. Harry Williams, of the state Y. M. C. A., to confer concerning the coming Inter-church Conservation Congress in Decatur. The program contains this announcement: The Congress will discuss measures for the co-operation and federation of churches. Leaders in this discussion will be Dr. John F. Hale, Presbyterian, Lafayette, Ind.; Rev. Richmond A. Smith, Baptist, of Central City, Ia.; Mr. Henry Israels, of the International Committee of the Young Men's Christian Association, and Rev. Harry Williams, of the State Y. M. C. A. of Illinois. In this discussion, Rev. C. E. Bacon, D. D., of the Federal Council of the churches of Christ in America, will take a leading part. If anything can be done toward federating the churches in the Middle West, these men can advise in it.

Probably there is no epoch in church history so worth mastering as that which centers in the formation of the Federal Council of the churches of Christ in America in 1908. Dr. Charles F. Aked indicates this in these words spoken on his return to his home church from attendance upon this constitutional convention: "One does well to speak within the bounds of sane and reasoned forecast. Yet it would be difficult to exaggerate the importance and the promise of this Council. It stands for the greatest effort toward the unity of Christendom which Christendom has seen since it first stood divided against itself. And I believe that I shall be chargeable with no fantastic exaggeration, but only possessed of the pre-vision of a daring faith, if I declare that in the magnitude of its blessing it may represent the greatest gift which America has yet given to the world."

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